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The
CHRISTIAN CENTURY

Published Weekly

What Has Tunisia Taught?

By Oswald Garrison Villard

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The Sphinx of Moscow

An Editorial

Can We Love the Germans?

By James McBride Dabbs

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In This Issue

JAMES McBRIDE DABBS

of Maysville, S. C., is rapidly becoming one of the most familiar and thought-provoking contributors to this paper. In commenting on the issue raised by Rex Stout, chairman of the Writers' War Board, The Christian Century editorially suggested (issue of Feb. 17) that the essential point made by Mr. Stout had not yet been disposed of by his critics. No better person to attempt to deal with that point could be found than Mr. Dabbs, for his article on "When and How to Hate," published on Aug. 19, 1942, started a discussion which all our readers will remember.

OSWALD GARRISON VILLARD

is a regular contributor, bringing to his bi-weekly articles not simply the experience gained from his long years as a liberal journalist but in addition the specialized knowledge of military affairs which has made him one of the most respected commentators on military matters in this country.

ALFRED WERNER

is a graduate of the University of Vienna, who was on the staff of the weekly *Gerechtigkeit* (Justice) in his native city when the nazis moved in. He had written for many Austrian and German magazines, as well as a few books on literary topics and on Jewish affairs. Imprisoned in the Dachau concentration camp, he was finally released, made his way to England where he was interned, and in 1940 reached the United States. He now lives in New York.

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The CHRISTIAN CENTURY

March 10, 1943

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Calendar of Coming Events

Mar. 8-10. Regional Church Conference of Social Work, New York.

Mar. 8-12. Conference on Christian Bases of World Order, Delaware, O.

Mar. 8-12. Religious Emphasis Week, Averett College, Danville, Va.

Mar. 11-12. Kirby Page Conference, St. Louis, Mo.

Mar. 12. World Day of Prayer.

Mar. 12-13. East Central Christian Youth Fellowship Meet, Lawrenceville, Ill.

Mar. 14. Ford Hall Forum, Boston; Maurice Hindus, speaker.

Mar. 14. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis Mann, speaker.

Mar. 14. Community Church, Boston; Frederick L. Schuman, speaker.

Mar. 14. Chicago Sunday Evening Club; Mordecai Johnson, speaker.

Mar. 15. Kirby Page Conference, Kansas City, Kan.

Mar. 16. Federal Council of Churches Executive Committee, New York.

Mar. 19-21. World-Wide Prayers for Israel.

Mar. 21. Chicago Sunday Evening Club; Edwin McNeill Poteat, speaker.

Mar. 21. Ford Hall Forum, Boston; Albert Edward Wiggam, speaker.

Mar. 21. Community Church, Boston; Mary van Kleeck, speaker.

Mar. 22. Kirby Page Conference, Wichita, Kan.

Mar. 23. Annual Fellowship Dinner, Chicago Disciples Union.

Mar. 26. Kirby Page Conference, Denver, Colo.

Mar. 28. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis Binstock, speaker.

Mar. 28. Second Congregational Church Forum, Waterbury, Conn.; George Sokolsky, speaker.

Mar. 28-Apr. 2. Religious Book Week.

Mar. 30-Apr. 1. Disciples Conference on Evangelism, Cincinnati.

Mar. 31. Kirby Page Conference, Boulder, Colo.

Apr. 4. Community Church, Boston; Reinhold Niebuhr, speaker.

Apr. 4. Ford Hall Forum, Boston; Stephen S. Wise, speaker.

Apr. 4. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Orville C. Jones, speaker.

Apr. 4. Kirby Page Conference, Ogden, Utah.

Apr. 6. Kirby Page Conference, Salt Lake City.

Apr. 12-16. Regional Church Conference of Social Work, St. Louis.

Apr. 14-15. United Stewardship Council, Philadelphia.

Apr. 14-17. American Association for Health, Physical Education and Recreation, Cincinnati.

Apr. 27-29. Constitutional Convention of National Association of Evangelicals for United Action, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, MARCH 10, 1943 NUMBER 10

EDITORIAL

HE that followeth me walketh not in darkness, says the Lord. These are words of Christ, by which we are admonished how we ought to imitate his life and ways, if we would be truly enlightened and be delivered from all blindness of heart. Let therefore our most earnest study be to meditate upon the life of Jesus Christ. He that would fully and with true wisdom understand the words of Christ must strive to conform his whole life to that of Christ. What does it profit you to dispute profoundly of the Trinity, if you lack humility and be displeasing to the Trinity? Surely it is not deep words that make a man holy and just, but a virtuous life makes him dear to God. I had rather feel contrition than understand the definition thereof. If you knew the whole Bible by heart, and the sayings of all the philosophers, what would that profit you without the love of God and grace? It is vanity to seek after perishable riches and to trust in them. It is also vanity to covet honors and to lift up ourselves on high. If I knew all the things in the world and were not in charity, what would that help me before God, who will judge me according to my deeds? Many words do not satisfy the soul, but a good life refreshes the mind and a pure conscience gives great confidence toward God. (From *The Imitation of Christ.*)

For the First Week of Lent

Britain's Masses Begin to Reveal Misgivings

CAREFUL consideration of the vote in Parliament on the Beveridge plan, and of the repercussions which that vote has produced within the Labor party, should focus attention on the growing restlessness of the British masses. One hundred and nineteen members of Parliament voted against the decision of the government to postpone action on the plan. Only the refusal of Mr. Morrison, Mr. Bevin and the twenty other Laborites who hold posts in the government to vote with the other members of their party saved Mr. Churchill from a Labor repudiation which would have put an end to all pretense of a coalition national government. It was the largest vote so far cast against Mr. Churchill's policies. More important than the size of the vote, however, was its revelation of the misgiving which torments the nation's mind. As in other countries, there are two great groups in England today. In one group are to be found those who insist on first winning the war, and then turning to any tasks of social reform or amelioration which may need to be done. In the other are those who insist on starting to tackle the social problems of Britain now. The Englishmen who make up the second group do not trust the Tories to inaugurate social reform once they have a military victory under their belts. On the contrary, they fear that if the Tories are still in power when the war ends they will find endless reasons to continue to postpone the Beveridge plan or any other social reform which, as Sir Kingsley Wood, the chancellor of the exchequer, warned, may impinge on "the rights of the overburdened taxpayer." They remember what followed the last war; the slogan, "A land fit for heroes," and the sad awakening. In a sense, their misgiving is much like the misgiving of India's nationalists. And it is a question how much longer the Labor party can force its rank-and-file membership to acquiesce in the policies of the win-the-war-first group.

Gandhi Survives His Fast

AS THIS is written, Mr. Gandhi is entering the last day of his three weeks' fast with every prospect of surviving his incredible ordeal. In spite of the predictions of doctors and the well founded fears of his followers Gandhi refused to abandon or to shade down his original intention, although to persevere in it seemed to invite certain death. He is ending the fast with the record of having done what he set out to do. The British government has also adhered to the policy it adopted six months ago and refused to alter when Gandhi decided to fast. It has demonstrated that it would persist in its refusal to reopen negotiations concerning the future of India even when such refusal seemed to doom India's acknowledged leader to death. During the fast two hundred Indian moderates, headed by the conciliatory Sir Tej Bahadur Sapru, met in New Delhi and pleaded for

Gandhi's unconditional release, but the Scotch banker who is the present viceroy refused to give an inch. Then they went over his head and appealed to Mr. Churchill and met a similar rebuff. The test of strength between the Indian leader and the British *raj* has therefore ended in a draw, and the deadlock which has continued during the six months since the arrest of the leaders of the Indian National Congress party continues. Every report which has been allowed to come out through the rigid censorship shows that Gandhi's fast has, like several of his previous self-inflicted ordeals, had an extraordinary effect on the mind of the Indian people. It is a measure of the psychological gulf which separates them from us that we find it so difficult to understand how an event of this kind could produce what the critical Nehru has described as "an emotional upheaval . . . a magic wave of enthusiasm . . . sheer revivalism." In this case, its effect has been to unify the Congress party, to burn away internal differences. On the other hand, it has also confirmed the British authorities in their conviction that forcible repression is practicable as well as the duty of government in the face of the Japanese threat. Gandhi has insisted that he must be set free before he can explore with the Congress party any possible basis for renewal of negotiations. The government has shown that it does not intend to set him free. The deadlock seems complete. The only remaining weapon in Gandhi's arsenal is the "fast unto death." He has undertaken such fasts twice before. It would therefore not be surprising if, after further efforts to induce Britain to reconsider fail, as they probably will, Gandhi should embrace this last resort of the non-violent resister.

Canadian Church Studies Postwar World Order

ALTHOUGH the Delaware Conference was held a year ago, no church in the United States has yet approached the discharge of its responsibility to the nation and to the world order with more breadth of purpose than that recently shown by the United Church of Canada. The biennial General Council of that body, which met last September, authorized its executive committee to establish a commission on "The Church, the Nation and the World Order," its terms of reference being not unlike a similar commission of the General Assembly of the Church of Scotland. With its personnel appointed and its first meeting behind it, the promise of this venture appears bright indeed. Its forty-five members include the leading men and women of the church. Thirty of these represent the several conferences of the church, insuring a broad geographic distribution of its representation. This eliminates the ingrowing tendency which is inherent in church organizations stemming from a single center, particularly since these representatives are appointed by the presidents of the conferences and not by headquarters men. The General Council appointments, made through a "sub-executive" committee, consist of Christian leaders who represent home and foreign missions, evangelism and social service, law, agriculture, industry, labor, education and the three major political parties. The commission is particularly happy in its choice of secretary, that important responsibility being carried by Prof. R. B. Y. Scott, who is equally at home in theology and sociology. In addition, it has co-opted distinguished churchmen in the fields of philosophy, political economy, history and theology, as well as experts on India, China and Japan. Regional groups are already meeting, working on some aspect of the general problem which has been assigned to them by the central group. This committee meets frequently and hopes to climax a great series of studies, all tested out in widely held meetings for discussion, by a meeting of the entire commission in May 1944.

Britain to Transfer Jewish Children to Palestine

SINCE our editorial, "The Chief Rabbi May Well Complain," was written a week ago, the British government has taken the first step toward providing actual help for the harried Jews of Europe. It has announced that 35,000 Jews will be transported from the Balkans and permitted to enter Palestine. Most of these, it is reported, will be children. This is encouraging as far as it goes. The British government deserves all credit for such an act of mercy, for no other government has as yet matched it or even approximated it. But these 35,000 Jewish refugees will represent only half the number which Rumania has offered to transport to a place of safety as soon as such a haven is opened. Transferring these children to Palestine is therefore only a start toward the full effort which will be required to save Europe's still surviving Jews from extermination. One wonders, also, why it seems to be taken for granted that all the Jews who are snatched from the grasp of Hitler and his torturers must be taken to Palestine. Surely not even the most convinced Zionist would want the lives of these helpless ones to be used to prejudice the future adjudication of the Palestine question. And surely there are many other temporary places of refuge available, in Russia, in the Near East and in North Africa. At a pinch perhaps even the United States, which is shouting to high heaven about its manpower shortage, could take in—at least temporarily—some of these hunted ones for whom it has expressed such vociferous sympathy.

Navy to Educate Chaplains

SOMETHING NEW was added to American church life last week when the United States navy announced that henceforth it would select and train its own chaplains. The announcement was tucked away in the detailed description of the navy's new V-12 program. This is the scheme under which it plans to educate high school and college boys from 17 to 20 years of age for commissions. Under this new plan the navy will offer courses to picked youths designed to prepare them for "specialized service, including chaplain, medical, dental and engineering officer candidates." These courses are to fill twelve 16-week terms. While the curricular details have not yet been made public, the students will be regularly enlisted in the navy, drawing navy pay and allowances, and the navy will be in complete control of their studies. "The Bureau

of Naval Personnel," says the announcement from the navy department, "will prescribe the curricula necessary to insure production of officer material for the various branches of the naval service, including . . . chaplains." Well, here it is—the United States navy stepping in to control the education of boys as Christian ministers, with their training for that holy calling fixed by the navy's judgment as to what will produce officer material! Not in the 150 previous years of the nation's history has the issue of state control of the functions of the church been raised in such aggravated form. And this by a government which professes to be fighting for freedom of religion! The Christian Century has long opposed the inclusion of chaplains, with military and naval rank, among the commissioned officers of the army and navy. We have always believed that ministers could render more effective spiritual service to the enlisted men simply as chaplains, bearing only the commissions of the churches which send them to this particular task. Now that, under the revealing stress of the present crisis, the navy has reached out to take over the selection and education of the young men who are to go into this branch of the Christian ministry, we are more than ever convinced that the whole system whereby chaplains are made commissioned officers is wrong in conception and spiritually disastrous in its implications.

Is Christianity an Ally of Japan?

TO ESTABLISH unity in the vast area enclosed by their military forces, the Japanese high command evidently has decided to enlist the aid of Japanese Christians. In the most recent issue of the *Christian World* of London to reach this country, Dr. A. M. Chirgwin, general secretary of the London Missionary Society, comments upon the activities of Bishop Yoshimune Abe, former Methodist and now the leading executive officer of the united Church of Christ in Japan. Bishop Abe, according to reports that have reached Dr. Chirgwin, has for many months been in China urging the Chinese churches to accept Japanese "advisers" and otherwise to collaborate with the churches in Japan. Dr. Chirgwin quotes Bishop Abe as having said in Shanghai on December 12: "There is a great call for the united efforts of all Christians in the establishment of a moral basis for the construction of a new order in Greater East Asia. It is my belief that the united Christian forces in Japan, Manchukuo, China, the Philippines and the southern regions should act as one body in the establishment of a moral basis in the construction of the Co-Prosperity Sphere. Christianity, both Protestant and Catholic, may be said to be the only religion common among all the peoples of eastern Asia." It is significant that the term "Greater East Asia Co-Prosperity Sphere" is the official designation of the empire that Japan seeks to carve out for herself by military might. Bishop Abe's attempt to use Christianity to effect the second or spiritual phase of conquest is not the first effort of this kind that has been made by Christians. He should therefore not be criticized as though he were the first to commit the sin of using Christianity as a cloak for imperialism. Nevertheless his efforts come with no better grace because they follow a pattern which has brought the church into disrepute in every empire from the days of Constantine to the days of modern imperialism. Christianity is not the ally of any tyranny, as those who have tried to make it so have learned to their sorrow.

Catholics Attack Race Ban in Unions

BECAUSE many labor unions exclude qualified Negro workers from membership, often in violation of their own constitutions, the Catholic Interracial Society recently appealed both to labor organizations and to Catholic employers to "render complete and equal justice to Negro workers." The appeal is timely and the point well taken. "It is particularly incumbent upon all Catholic labor leaders and employers," it declared, "to be mindful of Catholic social principles as defined and enjoined by the papal encyclicals, which insist upon observance of the right to work, the right to a living wage—a family living wage—and the right of labor to organize for the well-being and security of all." Well said! The admonition might properly be taken to heart by Protestants as well, and similar appeals should be and are directed from Protestant sources both to employers and to labor leaders. The Catholic has a better right to be heard on this matter than does the Protestant, but not much better. In spite of the encyclicals and of the clearly defined position of the church that within its walls there is no room for color distinctions, Catholics have to wrestle with the same sins of pride and prejudice that Protestants do. For example, Theodore Maynard, the Catholic historian, says in his recent book, *The Story of American Catholicism,* "In most of our churches even today such Negro Catholics as attend have to slink into a few back seats—a Jimcrow law at mass!—and are plainly shown that they are not wanted." This is cited not to glory in it or to attempt to extenuate any similar attitude on the part of Protestants. Rather it should encourage all who feel compelled to cry out against discrimination to continue day and night to do so regardless of the fact that the record of the church itself leaves much to be desired. We must all, as Mr. Maynard says, "put into practice [our] professed belief in the equality of all men in the sight of God." And neither the churches nor the unions can afford to delay.

Maritain Defines America's Role

MUCH wisdom is expressed in Jacques Maritain's article in *Commonweal* (originally a broadcast) on "America's Role in the New Europe," and also some warnings which, whether wise or not, it will be wise for us to note if they represent the attitude of any great number of Europeans. Insofar as his words point toward any specific form of reconstruction, it may be said to be closely akin to that outlined in the Malvern declaration. Irreconcilable hatreds and vengeful resentments must be overcome. There must be "a real sense of human rights and a real will to liberty and fraternity." Private ownership and free enterprise in the particular form given to them by capital-

ism are deemed already things of the past. The new order will, of course, not be communism, but it will give social as well as political freedom, and it will be possible only if "Christianity frees itself from any encroachment by the human interests of ruling classes now morally bankrupt." But what of America's role? There must certainly be economic aid to the peoples of Europe. Beyond that, "what they ask you to give them also is your trust." Europe is old and wise. For centuries it has been acquiring a "knowledge of what man is." There is an implicit warning against trying to use our superior economic position—if we still have it when the war is over—to impose our ideas on Europe. But America is credited with knowing, perhaps better than the rest of the world, the value and dignity of the common man, and that lesson Europe needs to learn and is willing to learn. The situation will call for a rather delicate balance, on our part, of generosity, confidence, and participation without domineering. M. Maritain does not state it quite as succinctly as that, but that is about what it comes to. In addition there must be "a common acceptance of a heroic ideal of life" by the common man, meaning a willingness to make sacrifices that are necessary for a fraternal way of life on a world-wide scale.

'Fortune' Views the Churches

SELDOM, if ever, has any secular magazine published an article on the churches as comprehensive in its treatment, as well supported by factual information, as sound in its judgments, and as fair in its allotment of praise and criticism, as the article in the March issue of *Fortune* under the title, "The Christian Churches in the War." It discusses with insight and sympathy, yet with complete frankness, the strengths and weaknesses of the Protestant and Roman Catholic positions in a world at war and facing the necessity of making a peace when the war is over.

It is difficult for any avowedly religious paper, or for any religious leader, to view the whole scene with such dispassionate interest. Religious papers and leaders have, of necessity, their own specific points of view, their convictions and commitments. In no other way can the enterprises of religion be carried on. But these things do not make for a completely detached estimate of their own activities. Great as are the services of the National Conference of Christians and Jews, it has never been able to furnish, as one might have hoped that it would, a forum in which representatives of the three faiths might place the facts before themselves and each other and the world frankly and calmly, even if not quite disinterestedly. It is therefore of inestimable value to have such a presentation as that given in the *Fortune* article, not only for the importance of its facts and views, with which one need not wholly agree, but also as an example of the spirit and temper in which these controversial questions may profitably be discussed.

The central thesis is that religion is important and that the churches, as the institutions principally devoted to the conservation and application of religion, are also important. The secular mood which has dominated large areas of our culture tended to view religion with mildly contemptuous tolerance as a sentimental survival of the age of unenlightenment, and churches as vestigial structures, like the vermiform appendix, having no present useful function. Religious people have always, of course, repudiated this view and have resented it, often vehemently—sometimes all the more vehemently in compensation for the unconscious inferiority complex from which they have suffered even while denying it. Often, too, they have been apologetic and cringing before the arrogant adverse secular judgment upon religion.

Protestants more than Catholics have had this unhappy experience. Catholic morale is sustained by the visible magnificence and the institutional solidity and power of the church. These are themselves the secular aspects of a religious institution, and perhaps all the more effective on that account in supporting pride in the institution and respect for its teachings in an age deeply dyed with secular coloration. Protestants, having no powerful monarchical government with the trappings of worldly splendor, no "princes of the church," no earthly head exercising kingly sovereignty and exchanging ambassadors with governments while claiming also to be the vicar of Christ and the vicegerent of God, must support their assurance of religion's importance chiefly by their personal conviction of the truth and relevance of its teaching. The impressiveness of a dignified service with a large congregation in a handsome building on a prominent corner, and the magnitude of denominational statistics, lend reinforcement by their appeal to the religious mind's more secular side. But these are scarcely a match for the visibles and tangibles of the Roman Catholic Church.

To be too much elated because a secular magazine has taken religion seriously would be but another expression of the inferiority complex which is illustrated in the familiar saying that there are church people who consider it "a great compliment to God that Eddington believes in him." We do not take it as any special compliment to the church that *Fortune* thinks religion is important. But it is vastly significant that such a magazine not only recognizes that fact but can so clearly tell why it is so and can so accurately describe the tendencies within the churches.

It should be remarked that, while the article in question does not discuss at length the Jewish contribution to the total resources of religion, it explicitly recognizes its reality and value.

The gist of the matter is that the cure of our sick society requires a revaluation of man in terms of his cosmic and eternal relationships. Mere humanitarianism will not be enough. There is need of "the absolutely stupendous interpretation of life and history that Christianity offers." Obviously the writer of the article is convinced that an adequate and Christian view of man necessitates a transcendental and supernaturalistic view of the highest reality. For this reason he finds the chief hopes of Protestant thought in the influence of Kierkegaard and a revived Augustinianism. Similarly, the fresh vigor of Catholic thought is ascribed to Neo-Thomism, since the design of

St. Thomas was "to state the truth about existence at every level on which it could logically be stated, and where it opened upon mystery to indicate where the mystery lay." (The existence of the mystery was, of course, what gave religious significance to the whole thing.)

So fundamental and so right is this main proposition about the necessity of a Christian revaluation of man and a Christian interpretation of history, as essential conditions of a sound national life and a reconstruction of economic and political relations among the nations when the day of rebuilding comes, that we are not disposed at the moment to dispute the details. If the whole argument were being analyzed, paragraph by paragraph, it would be necessary to question the statement that the "progressive liberalism," with which Protestant thinking is said to have become largely identified some years ago, is "an inquiring and virtuous but scarcely a religious frame of mind." Such a sentence is not a definition of liberalism but merely the unfolding of a concealed presupposition about religion.

Again, there is room for comment on the declaration that for "the nominally Protestant American people" (presumably the Catholics were different) "money, or credit, not the grace of God" had become "the high end for which they worked and meditated." The comment would take the direction not of repelling the charge that the American business man thought more of money than of the grace of God, but of suggesting: (a) that the evidence does not show Protestant Americans as any more avid for lucre than Catholic Americans, or indeed any more so than Germans, Swedes, Italians, or Englishmen, of either faith; and (b) that it is not conducive to an accurate picture to compare a Protestant business man with a Catholic theologian (St. Thomas, for example) with reference to their respective interests in money and in the grace of God, unless that comparison is paralleled by another between a Protestant theologian and, let us say, some of the Catholic laymen who are shining lights in the city hall.

But on the whole the scales are held with admirable fairness with reference to the merits and defects of the Catholic and Protestant programs. The purpose, evidently, is to rise above any tensions or rivalries between them, and to tell them both some things that they ought to know about themselves as seen from an independent standpoint.

Protestants are told that they must get down to their foundations of faith, recover convictions as solid as those which have made the heroic churchmen of Norway and Germany capable of enduring martyrdom, build their social and humanitarian programs on this rock, and go on with those unitive and ecumenical movements which will give Protestantism a common mind and a voice.

Catholics are told that their "historical involvements with corrupt worldly interests" and their "appearance of exclusiveness and pride" are obstacles to their legitimate influence, that "the aim of Vatican diplomats has always been to gain for the Roman Church a privileged position in the state," that the "impression that the church cared for nothing but its own interests, no matter who else suffered persecution," has been confirmed by its policies in Italy, Germany, Austria and Spain, that the campaign to get South America set apart as an exclusive domain for Catholicism is a mistake that is resented by Protestants and considered unfortunate by most Catholics, and that their best course is to develop the idea that "the truth of the church has generous political and social implications."

To both Catholics and Protestants, and to the country at large, this impressive article says that religion in this free land, with no present or desired connection between church and state, has now an unprecedented opportunity and responsibility. "The religious minds of the Western commonwealths, at their wisest well prepared for miscarriages and tragedies sure to come, are disposed to exert more influence in the 'secular order' of the world than they have had for at least a century."

The Sphinx of Moscow

WITH THE SPEECH of Sumner Welles, delivered at Toronto last week, the intentions of the American government regarding the postwar world have been brought down out of the clouds with a rush and placed on the immediate agenda of the United Nations. "My government intends at once," said the undersecretary of state, "to undertake discussions with other members of the United Nations." And again: "My government believes that the initiation of such studies [of postwar plans] is already overdue. If we do not make a start now, there is danger that we shall be brought together to make the peace with as many plans as there are governments. The day of complete victory cannot come too soon; we all give thanks to God for every advance we make toward that goal, at every sign of weakness in our enemies. Between now and that day we must endeavor to prepare ourselves to meet the responsibilities, and to make the most of the opportunities, that peace will bring."

It is thus officially announced that the United States is about to take the lead in inviting all the other governments associated with it in the war—twenty-six have signed the Atlantic Charter—to meet in conference *now* to fix the nature of the postwar settlements. To be sure, Mr. Welles stressed the economic nature of the problems to be considered in such a conference. Primarily, he suggested, it would consult concerning methods of attaining the second of President Roosevelt's Four Freedoms—"freedom from want." But Mr. Welles also insisted that all phases of the problem of securing such freedom must be faced. That would involve taking in practically the entire question of the nature of the coming peace. No conference could get much of anywhere in deciding on postwar economic policies without knowing what the national entities of the postwar world are going to be, their boundaries, their resources, the size of the populations to be fed and the extent of postwar national sovereignty. Mr. Welles himself talked at Toronto about the need for "some effective form of international organization" to be "bulwarked" with "judicial and police powers." That hardly sounds like a matter of food, but the undersecretary of state is right in his perception that it is an integral part of the problem of attaining freedom from want.

Such a revelation that the United States is about to call a conference of this nature is the most encouraging news from the war's political front to be made public in a long time. But a disturbing question immediately obtrudes. When the conference meets, will Stalin or his representative be there? If so, will he attend ready to make far-reaching postwar commitments? Russian representation at such a conference will mean even more to the world than in the case of Casablanca. The fact that Russia was not at that conference remains the most important fact about it. No one has seriously believed the explanations which have been made. Mr. Roosevelt was particularly unconvincing when he told a press conference that Stalin's presence at Casablanca should not have been expected because Russia is not at war with Japan—after the official communique had revealed that Stalin had been invited and that the other conferees had offered to shift the place of conference to suit his convenience if he would only attend!

Since Casablanca, the significance of Stalin's absence has been emphasized by his "order of the day" to the Red army on the twenty-fifth anniversary of its founding. Surely this is one of the most extraordinary documents produced by the war! Its celebration of the exploits of the Red army in hurling back the German invasion must have sent shivers down the backs of the entire German nation. But it has also sent a shiver of apprehension through Allied capitals. Why should the Russian dictator go out of his way to insist that "in view of the absence of a second front in Europe the Red army alone is bearing the whole weight of the war"? Why should he remind the world that that army "was not created for the purpose of conquest of foreign countries, but to defend the frontiers of Soviet land"?

Stalin undoubtedly has his own good reasons for using such language. He is, as Mr. Churchill once told Parliament, "a man direct and even blunt in speech." When he wants to throw a jolt into his friends, as well as into his enemies, he knows how to use language that will do it. In this case he must have been well aware how easy it would be to interpret such words as meaning (1) that when the Red army has beaten Hitler or driven the Germans from Russian soil, it will be under no obligations to anyone else to continue the conflict, since up to this decisive point it has been left to carry the brunt of the fighting alone, and (2) that it will be under no obligations to enter the war in the Far East. It is not simply easy to read such inferences into Stalin's words; it is hard to discover anything else there. Mr. Roosevelt rebuked a radio commentator for drawing such inferences—and then promptly destroyed the basis for his rebuke by claiming that he had not read what Stalin said!

Along with Stalin's cryptic address to the Red army certain other recent developments in European statecraft must be taken into account when the prospects for Russian participation in the proposed conference on United Nations postwar policy are weighed. There is, for example, the growing truculence of the Moscow press and the Tass news service (the official agency of the Soviet government) at any suggestion of future freedom for the Baltic republics. Russian sources now contend that the matter is not even open to discussion; these are parts of "historic Russia" and must be treated henceforth on that basis. There is considerable misgiving in the United States on this issue, especially with regard to the future disposition of Lithuania, where Roman Catholic interests have been strong. Moscow, however, grows increasingly brusque; it announces that it has no more intention of giving up Lithuania, Latvia and Esthonia than the United States has of giving up Texas or Alaska.

Consider also the case of Finland. That "gallant little republic" (how time flies!) is begging for peace. The United States and Great Britain are eager to see Finland drop out of the war. It would bring the first important break in the Axis battlefront, and it would guard against complete destruction a government which has had close ties with British financial interests and a people who have in times past won the friendship of Americans. But Russia gives no sign of any eagerness for peace with Finland. Apparently, the Kremlin believes that it has Finland just about where it wants her; that when the northern front breaks—as it may do now at almost any moment—it will impose a victor's peace which will give maximum military security to Leningrad. Karelia, also, is now being named as a part of "historic Russia," and Karelia is a sufficiently loose geographical term to take in a lot of territory if required. If the Baltic republics are required for Russian "security," why not all or most of Finland? At any rate, Russia apparently intends to fix the terms of this particular peace in its own good time.

Regard likewise the agonized flutterings among the exiled governments of central and eastern Europe. In a statement to the Czech council of state in London, Hubert Ripka, former minister of state, said on March 1: "Whereas Great Britain and America on the whole welcome efforts for closer collaboration among the minor nations of central Europe, the Russian policy at present is one of great reserve toward these efforts. This is one reason why Czechoslovakia remains reserved toward the various plans for shaping central Europe." In plain language what this means is that Russia does not intend to see any federation in Europe which might develop into a *cordon sanitaire* around her western frontiers, and that until she makes known her decisions about postwar territorial arrangements, canny statesmen of the small nations, such as Dr. Benes and his Czech associates, must wait to see which way the cat is going to jump. Meanwhile, Moscow continues to blast at the Yugoslav government-in-exile by its attacks on General Mihailovich; it continues to insist on Bessarabia as a part of "historic Russia"; it gives such evidence of intention to take over the eastern part of Poland that its relations with General Sikorski's government have gone almost completely awry.

What kind of postwar arrangements has Stalin in mind? Most of the answer to that question is still hidden behind a sphinx-like mask. But a few revealing words are beginning to slip from behind that mask, and they are not reassuring words to those who hope for other than a nationalistic peace. Stalin, however, is rapidly approaching a position where he needs to care little about what may be thought of his postwar aims, either in this country or in Great Britain. If the war in Europe is to terminate in a race for Berlin, he has every chance of winning that

race. If not, he has at least thrown back the Germans and may soon be able to establish the old Russian borders—yes, even the 1914 borders—with or without a formal armistice. He had consistently maintained that Russia wars only against the German "fascist" invaders. Should the German army offer to quit Russia and to get rid of the nazi regime in Berlin—as there is some reason to believe the high command would have liked to do long ago—turning over eastern Poland, the Baltics, eastern Finland and Bessarabia as buffer defenses, Stalin would then be in the comfortable position of a head of state able to ask, "What more do I desire for my country out of this war?" And if the goal of the United Nations is an "international organization," as Mr. Welles intimates, what place in that organization would justify—in Stalin's eyes—continued fighting after Russia's national security had been achieved?

Questions as to whether Stalin would demand communist governments in the Balkans, in Czechoslovakia, in Germany or in other parts of Europe after the war needlessly confuse the picture. Why should he? Why should not his promise to "respect the rights and independence of all peoples" be taken at face value? But if the shadow of Russian power spreads across the Continent, while other governments show their weaknesses (and which of the governments-in-exile, unless it be Holland and Norway, give indication of inherent strength?) and the demand for a new social order ferments among Europe's people—what will the sphinx in the Kremlin then have to do but to sit back and watch the revolutions roll by?

In the Far East, Stalin's bargaining position is fully as good as it is in respect to any European settlement. In certain respects, it is even better. But that aspect of the postwar problem need not be developed in this connection.

Admittedly, any effort to evaluate the relation of Stalin to conferences of the United Nations on the postwar order is still a matter of speculation and inference. One of the great values, therefore, of such a gathering as Sumner Welles has announced lies in the means it will furnish of testing all such speculations. Will Stalin confer at all? If he does not, then it will be nearly impossible not to conclude that, having fought the war and beaten Hitler almost alone, he has decided that he will soon be in a position to end the war and set the terms of peace alone. If he does confer, it will then be possible to discover authoritatively how close is the agreement on peace terms and postwar provisions between Russia, Great Britain and the United States—unless such divergencies emerge in conference that the negotiators decide they must be kept from public knowledge.

The Conversationalist

EDITOR THE CHRISTIAN CENTURY:

SIR: "I wish you had been with us last night," my friend said. "Scintillans was brilliant, and all the others, quickened by his lead, were far above form."

"It must have been delightful," I answered. "The Mermaid Tavern—without its wine, perhaps—or the Coffee House with Samuel Johnson and Garrick and the rest! But what did Scintillans say for example?"

"Well, now," he said, "I find it hard to answer that question. None of us took notes—"

"No Boswell there?" I inquired.

"No Boswell," he replied. "The lightning flashed sometimes; sometimes there was calm sunlight. It was rather a breathless experience; I watched two of them as I watch players at the tennis tournament, making impossible returns."

"It was apparently," I added with sympathy, "something like a thunder storm on a summer day, or a tournament. But sometimes I am sorry for Scintillans. He is content to talk and never writes, and his name will be written on water. But what was it that set your tongues going, and made the hours pass unnoticed?"

"Here again," he said, "I find it hard to say. We raced through the ages, and went almost with the speed of light across the earth and through the heavens. Politics, economics, literature, music—everything."

"And of course religion," he added. "In fact, we could not get away from that. And Scintillans was never more wonderful than when we plunged into the deeps."

"Nevertheless," I answered, "I confess to a sense of disappointment and to some sympathy for Great Talkers. The only thing that can keep them alive is a Boswell."

Then I began to ponder upon what the gifts are which make the brilliant conversationalist. Some are plain as a pikestaff. He must not be a scoffer with no faith of his own. The great talkers never sit in the seat of the scornful. They are never given to showing off. They may take too big a share of the time, but that will not be for long, because they are good listeners to a man. They make others talk more finely than they thought they were able to do.

Some men, like the third Napoleon, have the sinister gift of reducing the powers of those to whom they speak. The great talkers may score points, they may use the bludgeon as well as the rapier, but they are unhappy if their victims settle down under their blows. They are happiest if you hit back and hit hard.

One more thing must be added. It can be best illustrated by this story which I can only speak from memory since the book is not at hand. In *The Voyage,* Charles Morgan describes a company of witty French people who had been talking in an affected and unreal way about the things upon which they were ashamed to speak sincerely, partly because of their fear of each other. They were betraying themselves. Into their midst there came the hero of the book, a vinegrower, who was visiting Paris, a man of singleness of mind. By his presence and his words he seemed as it were to be drawing the blinds to let in the sunlight. One of the company said, *"And the cock crew."*

It is a wide range that lies open to the conversationalist. No one has any right to put up a notice, "No road here by order Mrs. Grundy!" But we well know the difference when a note of pretension and self-consciousness, and above all of insincerity, comes into a conversation, and the members of it make a stampede from the very things which they know to be matters of life and death.

And the cock crows.

Ever yours mindful,

QUINTUS QUIZ.

Can We Love the Germans?

By James McBride Dabbs

IN the *New York Times Magazine* of January 17 Rex Stout, chairman of the Writers' War Board, presents a moralistic argument in support of the thesis, "We shall hate, or we shall fail." Unfortunately, Mr. Stout begins by quoting the Christian injunction, "Love your enemies," and by making other references to the Christian religion, for he thereby gives the impression that his argument is religious. In fact, however, it is not. Mr. Stout pays only passing respect to the "Christian imperatives and ideals," finding them, at least at present, "highly impractical," and proceeds with his moralistic argument. Religious-minded persons will not take this argument too seriously.

Mr. Stout's attitude shows both the strength and the weakness of the moralist. It is strong in that it is assured, forthright, definite. Mr. Stout has no doubt of the rightness, apparently absolute, of his position and the wrongness of that of the Germans. (Since Mr. Stout omits the Japanese, I shall omit them also.) We are agreed, he says, on the vigorous prosecution of the war, which means the killing of a lot of Germans; it is unthinkable that we should kill them in cold blood; therefore we should hate them. Furthermore, if we don't hate them, we shall let up on our destructiveness too soon, and so leave the future still endangered by them.

Men Are Guilty Together

This is clear enough. From the religious point of view it is too clear. From the religious point of view pseudo-clarity is a weakness of purely moral codes. They present superficial relationships; they are blind to hidden resemblances and ties; they are highly exclusive and therefore relatively false. Mr. Stout's attitude is, in the first place, proud, that is to say, narrow. There is never the least suggestion that Germany's enemies are, or have been, the least in the wrong. I am not suggesting how much in the wrong they may have been. I am merely pointing out that from the religious point of view men are in the wrong together, and that Mr. Stout occupies the place of the moralistic pharisee who thanked God that he was not as other men.

This same pride is, of course, also shallowness; it is relative blindness as to the underlying forces of the world. Mr. Stout says opponents of his view will attempt the poor trick of calling him names, saying that he is trying to fill people with "blind and vindictive passion." I can't pause here to argue that all hate is relatively blind. But I can point out that Mr. Stout, though he sees clearly enough the atrocities of the Germans, does not see any connection between the Germans and the rest of the world in the past. He does not see how and why the Germans got that way; therefore, of course, he has no idea as to how they might become different.

Which brings us to the third weakness of the moralistic view. Mr. Stout offers us only a negative goal. "Thou shalt not," we say to Germany, and we proceed to crush her. But when we have crushed her military power—as even I am convinced we must—what are we going to do with her? Hatred has no answer; hatred does not know.

Hatred Has No Answer

Finally, Mr. Stout's argument, like all moralistic arguments, is oversimple. This is one of the chief reasons why it will appeal to those to whom it will appeal. We have made a world complex beyond imagining. We haven't the heart to "face realistically"—I use Mr. Stout's phrase—what we have done. It is so much simpler to think of the good and the bad, ourselves and the enemy. In particular, since we have made up our minds to kill the enemy, it is so much simpler to go ahead and hate him. Mr. Stout sees nothing admirable in aiding in the killing and then shrinking from calling it hate. Now, as we shall see in a moment, there's plenty of hate in the actual killing, but the feeling that there *should be* hate in the heart of the civilian who is "aiding and abetting" the killing is not, in my opinion, due so much to admirable honesty as it is to the inability to see beneath the surface of our lives into the tragic reality of hate and love from which those lives are woven. But more of this later.

I have suggested so far the moralistic weaknesses of Mr. Stout's thesis that we should hate. But we need to examine this thesis a little further in itself. In the first place, it is not entirely clear whom Mr. Stout is addressing. I suppose all the citizens of our country, whether in military service or not. But these two classes need to be considered separately. First, as to the fighters. In my opinion, it takes all the energy they have to learn the intricacies of modern warfare. Therefore, to try to inculcate hatred in them is generally to waste time, and possibly to lower final efficiency. In *Bombs Away: The Story of a Bomber Team*, John Steinbeck says: "This . . . is a war of finding the target in the cross-hairs of the bombsight and setting the release, and it isn't a war of speeches and frothy hatred. It is a technical job, a surgeon's job. There is only time for hatred among civilians."

No Need to Inculcate Hatred

Perhaps Mr. Stout has time on his hands. Anyway, there is no need to inculcate hatred among fighters. Enough of it will come; perhaps too much. No one expects soldiers to proceed with the bloody task—in Mr. Stout's words—in an emotional vacuum, or in a state of benign (though murderous) detachment. They will be hot enough in all conscience, killing and getting killed.

As for the civilians, why should they accept it as a duty to hate the Germans? Why should they blur the good job of growing wheat, or even of making tanks and bayonets, with hatred against people they have never seen? They know of course that the bayonets they make may kill Germans. Must they then, while making them, try to feel as though they were engaged in a bayonet fight with a German soldier? Such an attitude seems to me trumped up and a waste of time; it doesn't make sense. I think if I

were a fighter, I'd write home, "Send the guns, we'll use them; and if we hate, we hate."

Mr. Stout has an interesting, but after all perfectly reasonable, explanation as to why he hates the Germans and, by implication, an interesting argument as to why we should all hate them. He hates the nazis for "plunging the world into this filthy swamp of destruction, misery and hatred." Why did the nazis plunge the world into this swamp? Because, he says, they believed they were the master race, and scorned—that is to say, hated in a particular fashion—the rest of mankind. Out of hatred, then, has come misery and hatred, extending even to Mr. Stout. To stop this hatred, I should fill myself with hatred.

Hatred Begets Hatred

Well, again, it doesn't make sense. The way to stop hating is to stop hating. Little good it will do us to stop the hateful deeds of the Germans if the price we have to pay is that we ourselves shall be consumed by hatred. What we need to do is to stop the hateful deeds of the Germans by whatever violence is necessary, and at the same time to restrain as much as possible the spread of the poison, hate, in our own hearts. Mr. Stout, having been given poison, now urges it upon me. I shall try to resist him.

But Mr. Stout says that without hatred we shall not see the job through. My contention is that hatred will prevent us from seeing the job through. I have already pointed out that the mere crushing of the German military power is only the beginning. Frankly, for myself, I can't see anything extraordinarily difficult about that. But afterwards the real, the constructive, job begins. What can hatred tell us then?

It seems to me, finally, that Mr. Stout gives away his argument for hatred when, near the conclusion of his article, he says, "It is not unreasonable to suppose that the disease of which the German nation is sick can in time be cured." If Mr. Stout means this as anything more than a mere figure of speech it is in order to ask, Who in his right mind hates a disease? We fight disease with as much intelligence and devotion as men ever show; if necessary we restrain the patient; but we hate neither patient nor disease.

The Christian View

We leave then Mr. Stout's moralistic view to consider briefly the religious—specifically, the Christian—view. Mr. Stout asks for this comment when he mentions merely to dismiss it as idealistic the Christian injunction, "Love your enemies." He knows a good deal about hate; far less, I fear, about love. It is a fault of the moralist. He considers the Christian religion a system of noble but impractical ideals. I consider it a realistic statement of fact.

Jesus said in effect, Life is cooperation. Hating and fighting bring death not life. Avoid them as much as you can. As much as you can, mind you. He did not tell the soldier to stop soldiering. He told him to be a good soldier. From the Christian point of view, there is nothing surprising about the mess we're in today. It is as inevitable as the sunrise. By the indifference and hatred, in varying degrees, of all of us we are all involved in destruction. The relatively guilty and the relatively guiltless are dying together because we—all of us, the Germans as well, or, if you wish, chiefly—failed to see in time that if men do not live together they will die together.

Love your enemies, make them your friends, or else . . . Our world took the *or else*. Christian civilians on both sides aid and abet the killing, as Mr. Stout says, but often, thank God, without hate. In love, then? Mr. Stout won't understand this, but yes. In grief, in regret, in repentance that man has let things come to such a pass. This is the tragic tension set up in the Christian's soul by the necessity of having to act as though in hate.

The Christian's attitude here is one of pity, of compassion. And real pity is love. The Christian pities himself and all other men, pities mankind, caught in this trap of its own making. No matter if we aren't equally guilty; we are all guilty. Mankind is bound together in goodness and in evil, and when the evil comes the relatively innocent have to suffer with the relatively guilty. Moralists don't like this, but moralists can't face life realistically.

Morality or Love?

The Christian, in pity which is love, realizes the world that might have been; the world which, in God's grace, may still be. We are now in a time of killing and being killed, but this is the time which, in our foolishness and selfishness, we asked for, and we shall have to endure it and see it through. This time, however, to the Christian, is not an ending. It is a beginning. The first thing to be done is the destruction of the German military machine and the nazi government; the next, the laying of the foundations for a new and better world. On this constructive part of the job, the part the hater cannot see for his hatred, the Christian keeps one eye. Even while tearing down the old he is planning the new. Indeed, he tears down not blindly but with an eye for the coming structure.

And upon what is this to be based? Upon the characters of the peoples of the world. This means the character of the German people also. But how build upon the character of the German people unless you understand that character? You can destroy a man without understanding him; you cannot re-create him without understanding him. Mr. Stout talks of realism. He means by this a realization —extremely partial as I have suggested—of what makes the Germans bad. But what about the realization of what has made the Germans good (it is sheer blindness to deny them goodness) and what will make them good in the future? Mr. Stout, speaking for hatred, has nothing to say.

An understanding of the goodness, actual and potential, of the German people is possible only to one who comes to the problem with a sympathetic imagination, that is, with love. At the same time that the Christian is aiding and abetting the killing of Germans, he is trying, in love, to understand the Germans. If this is nonsense to Mr. Stout, it is unfortunate . . . both for Mr. Stout and for all who are influenced by him.

To discuss our tragic world in terms of moral codes alone is to be hopelessly inadequate. Only the Christian view of the interdependence of man, a view which Mr. Stout dismisses without understanding it, reveals some order in the chaos. We may face the world as moralists, and in hatred fail; or we may face it as Christians, and in love succeed.

What Has Tunisia Taught?

By Oswald Garrison Villard

FROM THE MILITARY point of view the North African campaign has gone badly after its brilliant inception. An effort was made in the first few days after the landings to surprise the Germans by a sudden drive on Tunis, but this failed. As our army admitted, this was taking a big chance, a sort of 1-to-100 shot. Had it succeeded it would have been a brilliant achievement. But the immediate situation in Tunisia already seems to be very much improved because of the severe check administered to the Germans on February 24. It will probably be even more improved by the time these words appear in print.

It is only fair to point out now that the American troops have from the beginning been under a greater handicap than the American public has realized. The ease, the secrecy, the coordination of our landing operations and the relatively slight losses induced many people to think that the rest of the adventure was similarly to be a walkover. Landing is one thing—a very important thing—yet it is only the beginning. What few Americans understand is that the minute an invading army begins to move away from the shore bases its troubles multiply beyond the understanding of those who have not studied the science of logistics. Troops can advance rapidly through loosely held territory, but to supply them, to see that they get enough ammunition, all the gasoline and food and extra clothing, and the thousand and one other impedimenta of the modern army, requires extraordinarily able planning and great business and railroad experience. With every mile the question of railroads and roads becomes of greater and greater importance.

Problems of Logistics

This was especially true in Tunisia because there is only one railroad which runs parallel to the Mediterranean. Near it is one good highway; such other highways as exist are inferior. The farther south one goes the worse the roads. Then come the mountains and deserts, and, at places, swamps and salt lakes. The country is reminiscent of Arizona, with hot days and very cold nights. Moreover, we had the bad luck to undertake this operation in the year when there was the worst downfall of rain in twenty-five years. This bogged down the roads and enormously increased transportation difficulties. But these difficulties would have increased if the weather had been of the best, because no road, whether cement or macadam, can long stand up under the pounding of modern motorized traffic —especially when being used by thirty and forty ton tanks.

In the face of these difficulties it was undoubtedly venturesome to set up a thousand-mile front, even with the cooperation of the British. Yet it was felt that everything must be done to threaten the Germans from the west in order to help the British Eighth Army, which was moving up the coast in its successful advance from Egypt, by constricting as much as possible the maneuvering territory available to Rommel and Von Arnim. What has happened was what has been feared by military men in Washington ever since the Americans moved into position: Rommel struck at the Americans because of his natural assumption that green troops would be the easiest to drive out, and in this he was helped by the fact that the new German Mark VI tanks appear to have been quite superior to our General Grants and General Shermans. That the outcome was foreseen does not mitigate the chagrin of the war department.

New Strains on Supply Lines

The one difficult thing to understand to date is why the British First Army has had to remain idle. It faces the city of Tunis on the north and it would naturally seem as if, had it launched an offensive, it could have relieved the pressure on the Americans. The answer seems to be that it is still bogged down in mud. Its position will become precarious should the Germans be able to take the final range of hills in which the Americans are entrenched, and to debouch into the Algerian plains. That possibility depends upon what the Americans can bring up in the way of reserves, just how extensive Rommel's forces are and whether he can recover from the setback of February 24. Meanwhile, having lost so many tanks and so much material, additional strain is put upon our transportation system. Enormous quantities of additional supplies we had not expected to have to furnish must now be taken across the Atlantic merely to replace those lost. Without adequate gasoline supplies there can be no proper defense and offense in the air; the loss of three important advance airfields was serious and contributed much to our initial defeat.

While I have warned against undue pessimism, it must be pointed out that the whole African adventure is still to be justified. True, the political difficulties seem to be decreasing; much has been smoothed out. But the danger of the whole enterprise comes from the fact that we now have to supply the whole 16,000,000 population of Frenchmen and natives in Tunisia and Algeria so far as they are under our control, that we have taken over a serious native problem with the Arabs, and that the increasing gravity of the military venture may seriously interfere with Mr. Roosevelt's and Mr. Churchill's plans for a European front, unless General Montgomery's troops should be able to repeat their great victory in Egypt by storming the Mareth line or outflanking it. That would, of course, greatly alter the whole situation. The simple fact is, however, that an additional and enormous burden has been placed upon our merchant shipping at the very moment when some newspapers have reported that the responsible departments of the government are already planning the huge armada, vastly greater than the one used in the African landing, for the coming second front in France or Norway.

That that second front was definitely decided upon at Casablanca has been stated by both Churchill and Roose-

velt, and they will be the more set upon it in view of Stalin's criticism of the absence of that front in his order of the day of February 22. It must be assumed, therefore, that aside from the situation in North Africa the whole war department and general staff are working day and night on the detailed plans for what will be the greatest military enterprise of all time.

It would seem as if there would be not one move on Europe, but four or five feints to keep the Germans guessing and puzzled as to where the real drive is coming. Meanwhile the Germans are making redoubled efforts to protect the entire ocean front from Spain to the tip of Norway. Informed Hollanders tell me that there is, for example, nothing left of the famous bathing establishments at Scheveningen, near The Hague. Everything has been leveled, even the great office-building headquarters of the Netherland Airline, so that invading troops will have no cover whatever for the first ten or more miles of their invasion.

Japanese Strategy

As for the Pacific, both President Roosevelt and General MacArthur have given assurance that there will be no further effort to fight from island to island. The price of Guadalcanal and Papua has been too heavy. The President's statement that an island-to-island strategy was never considered is not borne out by the facts and past official statements. Indeed, General MacArthur admitted that there had been a change of plan as a result of the Guadalcanal fighting. How long the present suspension of active hostilities will continue depends, of course, upon the Japanese as well as ourselves. It is greatly to their advantage to delay.

It looks as if the Japanese had decided to eliminate China; hence the serious new Japanese offensive in China which has undoubtedly been stimulated by the free talk of President Roosevelt and others that we are going to bomb Japan to her knees. It is expected in Washington that the most determined effort will now be made by the Japanese to conquer Chungking and to set the generalissimo's government to wandering again. This would certainly be the wisest possible strategy for the Japanese. Meanwhile, however, they are profiting greatly by our delay in undertaking any further aggressive venture.

As for the home front, the internal struggle being carried on by the army and navy to put 11,000,000 men in uniform by the end of this year continues. The best reporters insist that the army and navy will have their way. I am not so sure, but at least the opposition has finally moved the President to take up actively the question of food; Mr. Roosevelt is even reported to be considering an exploratory conference of the United Nations on postwar world food problems. But these are not as pressing as the question whether the American people will be suffering from inadequate food supplies by next fall. The demands of the army should not be yielded to without the most careful consideration, and should be regulated by civilians who are capable of viewing the entire problem as a whole. If that is not done, and the army and navy have their way, we are likely not only to be short of food, but to come short elsewhere and find ourselves perhaps unable to stand the strain of the unprecedentedly enormous undertaking of landing 2,000,000 men at various points in Europe to carry the war to the Germans.

Food for Europe

Finally, I want particularly to stress the food side of this vast picture. It is not only ourselves that we have to consider but lend-lease, notably our obligations to North Africa and the English and to Russia. It is said that Russia is now asking for more food rather than for military supplies. The situation in Europe is getting steadily worse, as has been repeatedly pointed out by experts. From the purely military point of view we ought to be putting food into Europe, not only for the children of the occupied countries, but for the adults so that when we land we may count on physically vigorous men and women to help us.

Mr. Hoover has again voiced, at a great mass meeting in New York, the menace of a starving Europe. Certainly it will avail little to rescue Europe if Europe is in death throes from starvation. That this is rapidly approaching admits of no doubt whatever. What has happened in Greece, where we are putting in large supplies of food, answers the argument that this cannot be done without strengthening the Germans, and that they cannot be trusted to permit gifts of food to reach those for whom they are destined. Mr. Hoover also pointed out once more that food can be obtained from South America, that there are ships in plenty available which cannot be used by the United Nations, and that feeding the starving children of Europe will call for the expenditure of not one cent of American money since there is plenty of frozen money available here which the governments in exile will be only too happy to have used for this purpose if the American government will permit.

Personal Enmity at Fault

But there is the rub. The American government, whether because it is overruled by Winston Churchill, or for some other reason, will not move. Indeed, its bitter hatred of Herbert Hoover was illustrated again by Vice-President Wallace's attack upon him (not by name) within three days of the New York meeting because of something that Mr. Hoover did or recommended during the last war. It is dreadful to think that this personal enmity of President Roosevelt for his predecessor may cost the lives of millions. But the danger is there.

Here again the question whether there will be food enough to go around would be all-important were it not for the reserves in the Argentine. But since that reserve exists it seems incredible that we cannot make a move to relieve the great suffering in Europe with its danger to our cause. Elemental morality and decency demand it and, I repeat, military necessity, too. It is a simple fact that a third great power is rising in this war. Alongside the United Nations and the Axis countries, the allied forces of hunger, disease, anarchy and communism are steadily growing in their menace and strength. If it should be a long-drawn-out war these horrible enemies of all mankind may yet win the war in the final analysis—unless the Russians are able to follow up their victory and can threaten Berlin itself.

Redemption via Brooklyn

By Alfred Werner

ABOUT three hundred years ago in Smyrna, on the coast of the Aegean, a Jew declared himself to be the Messiah, destined to redeem his suffering nation. Sabbatai Zebi, the "Dreamer of Ismir (Smyrna)," later disappointed his followers by turning Moslem. He was only one of the "redeemers," though the most influential one, who appeared in those calamitous days of the Thirty Years' War and Bagdan Chemelnicki's revolt against Poland. But the response which the depressed, superstitious Jewish masses then made to his promise that, in the words of the Cabbalists, "the days of anguish" would be followed by an era of perfect happiness, showed the abiding strength of the messianic hope.

Small wonder that today, in a world of destruction even more wholesale than in the dire times of Chemelnicki, the cry "To the approaching redemption!" is frequently heard again. One call of that kind comes from a red brick structure on Eastern Parkway, Brooklyn, which for over two years has been the headquarters of a noted refugee rabbi, Joseph Isaac Schneersohn, generally known as the "Lubavitcher rabbi"—Lubavitch in Russia having been the rabbi's original sphere of action. Unquestionably the reception given Sabbatai Zebi by his adherents on his triumphal travels from city to city three centuries ago was no more impressive than the welcome accorded the Lubavitcher rabbi when he reached America on the Swedish-American liner Drottningholm in the spring of 1940. I saw crowds of orthodox Jews thronging the pier, heard the excited chants of cantors and the enthusiastic cheers of laymen which must have given the police the idea that a saint had arrived in the new world—perhaps even the Messiah in disguise!

The HaBaD Movement

And they were not mistaken, in a way. This bearded patriarch is regarded as a saint, and if not as the Messiah at least as his herald, by numbers of orthodox Jews belonging to the Hasidic sect or, more correctly, to the HaBaD movement, which branch of this seet was founded by one of the refugee rabbi's ancestors. Hasidism was started in Podolia in the eighteenth century by Israel Baal Shem, an uneducated, poor but pious Jew, who opposed the views of the educated and wealthy. As Jacob S. Minkin says: "He saved religion by taking it out of the sacred buildings dedicated to its name into the open air. . . . He taught a doctrine which was independent of books and scribes—the doctrine which came to him during his wanderings in the primeval forests of the Carpathian mountains. He taught worship of God with a fiery and self-sacrificing devotion, rather than with the prescribed formulas of books." The HaBaD movement, however, based on *Hakmah* (wisdom), *Binah* (reason) and *Deah* (knowledge), endeavors to reconcile mind and heart, thought and feeling, and its followers are urged not to neglect the study of the Talmud.

This schism, of course, concerns only the Hasidim. Yet the Lubavitcher rabbi, notwithstanding his medieval appearance, is not only the spiritual leader of a sect. He is a politician, an organizer and a social worker of the highest order, if we can credit the information given out by his friends. The man who in the name of Russian Jewry negotiated with tsarist statesmen to have all rabbis and rabbinical students exempted from military duty; who was arrested by the Bolshevists in 1927 and sentenced to death for his reorganization of Jewish religious activities and was later released through international intervention; who in 1929 discussed with President Hoover ways of aiding starving Russian Jews, and in September 1939 organized the removal of all *Yeshiboth* (Jewish colleges) and their pupils to safety, while himself staying in beleaguered Warsaw—such a man is certainly not ignorant of the ways of the world.

Yet his utterances recall the voices of Sabbatai Zebi and other mystics of remote times. Indeed, Rabbi Schneerson does not content himself with supervising the progress made by the students of his college, old Jews with long beards and boys wearing the traditional earlocks and skull caps. His main task is to prepare sinful American Jewry for the coming of the Messiah. His staff sends bulletins and messages to the editorial rooms of Jewish papers. He himself publishes a somewhat queer monthly journal—in Hebrew, English and Yiddish—the English title of which is *Reading and Holiness*.

Messianic Call

Rabbi Schneerson—or simply Yosef Yitzhak, as he signs his appeals—starts by telling Jews in every Jewish community that their final redemption is only a few years away. Hence, he adjures them not to despair, no matter how hard the times may become. The pre-messianic travail can be eased considerably through earnest penitence. In any event, deliverance is coming speedily, and after this dense darkness Jews shall all, with G—d's help—the holy name must not be spelled out in full!—emerge into the great light.

"In the finest Jewish homes," this voice from Brooklyn complains, "the belief in the coming of the Messiah is openly declared to be a fairy tale. In the synagogue it is the same. After doffing their *tallith* [prayer-shawls] and *tfillin* [phylacteries] Jews discuss the world catastrophe in the light of the latest press reports on war conditions. It never even occurs to them to think that perhaps these are the messianic times. The few who ever do mention it are ridiculed, and they are helpless against the general stream of unbelief. This is the case with Jews who go to the synagogue. What all the other Jews think about the coming of the Messiah is not worth mentioning."

Rabbi Schneerson is very bitter and frank about American Jews, leaders and masses alike. He compares the present American-Jewish leaders with the spies who were sent to investigate the promised land but returned with

evil reports to discourage the people from going there. "The Jewish leaders of that time did not wish to give up the pleasant advantages of their leadership. They feared, however, that in a developed country the people would require leaders of another, superior type. And they preferred to remain the leaders of nomad desert tribes rather than step down from their eminence in order to attain their own homeland, even though it be a land flowing with milk and honey."

Attack on Unbelief

He puts the blame for the present unfortunate conditions on the misleaders and the misled alike. "Those who permit themselves to be misled are not essentially better than those who mislead them." And he concludes like an angry biblical prophet, scolding today's unbelievers: "Remember those who went forth from Egypt, who saw the great miracles with their own eyes, yet fell into these terrible sins. How great is the danger for the Jews in the exile-desert of our times of falling into the same sins—these who see no miracles and do not believe in them although miracles are occurring even now!"

The rabbi means business. When he reiterates his call, "To the approaching redemption!" this cry is to be taken in a literal sense. "Be prepared for the early deliverance! It is fast approaching although you do not see it. Lo, it standeth behind our shoulders! The righteous Redeemer is already at the gate, and the time to prepare ourselves to meet him is already very short."

So far so good. One does not expect the rabbi to be prophetic about the outcome of the war in the East or the battle of the Atlantic. One cannot even expect him to give a thought to the hundreds of millions of Christians, Moslems and other religionists—he is silent about their place in the world to come (although, by implication, we may believe that the promised messianic age will shed its blessings upon all mankind). But he does not even mention how a man is to prepare himself for the coming redemption. What, in specific terms, are the Brooklyn lawyers and physicians on Eastern Parkway to do in order to cleanse their souls? Give up their occupations and become students of the rabbi's *Yeshiva Tomche Tmimim* (Promoters of the Pious) till the advent of the Messiah? Should they go to the synagogue more frequently? Or would it be sufficient, a cynic might ask, in the eyes of the coming Redeemer, if they contributed liberally to the funds of the institution and subscribed to *Reading and Holiness?*

Perhaps the rabbi regards unbelievers as heretics and enemies of mankind, who cannot be saved since they do not want the Messiah to come. Perhaps the Messiah, as he imagines him, will care only for the genuinely pious ones, the Hasidim or, more accurately, for a group of them, *Agudath Hasidey HaBaD,* the unquestioning followers of the Schneersohn dynasty who can be found all over the world, although their number is not yet large enough to attract much attention.

A Hidden Figure

A modern Sabbatai Zebi? But he does not claim to be the Messiah at all. He is just his humble herald. And those who pay heed to his call are still far from numerous, despite his proclamations published in the form of paid advertisements in New York's Yiddish dailies. The rabbi's headquarters in Brooklyn, it is true, is swarming with people. Talmudic students, secretaries, reporters and curious visitors from the neighborhood, all are there trying to catch a glimpse of the holy man—and being disappointed since the only person they meet is his aide, his son-in-law, who manages his worldly affairs and answers the questions of the ignorant and cynic reporter with all due patience.

This crier in the desert has had little influence on American Jewry so far. But his strange appearance at a confused time may be of equal interest to Christians and Jews. It shows that days such as these breed a deep, sincere thirst for redemption, and that in this era which is supposed to be entirely materialistic a flower of romantic hope can thrive in the heart of strident, matter-of-fact Brooklyn.

BOOKS

Mysticism and Madness

A Prophet and a Pilgrim, Being the Incredible History of Thomas Lake Harris and Laurence Oliphant, Their Sexual Mysticisms and Utopian Communities, Amply Documented to Confound the Skeptic. *By Herbert W. Schneider and George Lawton. Columbia University Press, $5.00.*

HARRIS had been, by turns, a Baptist, a Universalist preacher, a spiritualist claiming mediumistic power, and the minister of a church in New York city which was for a time independent and for a time Swedenborgian (with Horace Greeley as a member)—all this before 1861 when, at the age of thirty-eight, he repudiated the church, created his Brotherhood of the New Life, and located his first community at Wassaic, in Dutchess county, New York, not far from Hyde Park. The colony was soon moved to the near-by village of Amenia, and thence to Brocton on the shore of Lake Erie. Much earlier he had written many poems, including a long epic describing conditions among the souls on Venus, Mars and other planets, all of which, he said, were dictated to him by spirits or angels. The poetry, believe it or not, was good. By this time Harris had also developed the ideas which were to be central in his system thereafter—the bisexuality of God, the practice of "interior" or "celestial" breathing as a condition of receiving the divine life, and the spiritual union of the sexes as essential to the soul's salvation. It ought to be added—not to make the matter any simpler, but to avoid gross misunderstanding—that according to Harris every person on earth has a soul-mate, or "celestial counterpart," usually on the other shore, that departed spirits have form and physical substance of an ethereal sort, and that the aforesaid "spiritual union" is not wholly spiritual and when perfected involves a complete interpene-

tration of substances, like water in a sponge. Only the wicked die; the righteous are transformed and translated.

Laurence Oliphant was the most distinguished convert to this incredible gospel. Oliphant was an English gentleman of fortune, high social status and brilliant though unstable mind. Born in South Africa, he spent his boyhood in Ceylon, traveled for years in Europe, was the guest of Indian princes and of the King of Spain and a favorite companion of the Prince of Wales, wrote books of travel and novels, was secretary of the embassy at Tokyo—a cosmopolitan if there ever was one. His formal education was practically nil. For a time he dabbled in spiritualism, and his very evangelical mother stimulated him to introspection about his morals and the state of his soul. He was a member of Parliament when Harris, on a visit to England, converted him. Oliphant came to America and joined the Amenia community in 1867, where his mother had preceded him. Between them they put in about $100,000, which went far toward financing the Brocton venture. To discipline his spirit and break his pride, Harris set him to doing the roughest kind of farm work and menial jobs. After three years of this, Oliphant was sent back to England to earn money for the brotherhood. He became correspondent in France for the London *Times* during the Franco-Prussian war, and remained in Paris as representative of the *Times*. Oliphant's marriage was the beginning of the rift between him and Harris. Harris was suspicious of marriage, for anybody but himself. Moreover, Oliphant began to get independent revelations, and this infringed Harris' claim to be the "pivotal man" and the indispensable channel of the divine word. Worst of all, Oliphant wanted his money back—and ultimately got it.

In 1875 Harris moved to California and established the Fountain Grove community near Santa Rosa. This was his headquarters for twenty-five years. The colony accumulated valuable property, in his name, but did not gain numbers. In fact, it grew less. In 1900 he sold the $250,000 property to five followers for $40,000 with the condition that the title should vest in the survivor. The survivor was a Japanese disciple who had been one of Harris' most trusted associates, and the place is now an extensive vineyard and orchard in Japanese ownership. Harris lived until 1906.

Oliphant's interest had shifted to Palestine and a project for a Jewish colony to be operated under a Turkish franchise (which he never got) and financed by British capital. He lived at Haifa for several years, making his home a kind of community, and acquired considerable property for the colony that never came. His second wife, whom he married four months before his death in 1888, was a granddaughter of Robert Owen of New Harmony fame. When the Oriental Institute of the University of Chicago was about to begin its excavations at Megiddo (Armageddon) in 1930, it bought the land for this purpose from the widow of Laurence Oliphant.

In the study of such an episode, attention must be given to the religious ideas of Harris and Oliphant, the communities that grew up around them, and to the life stories of these two amazing personalities. The authors give full treatment to all these aspects. As competent and conscientious scholars, Dr. Schneider and his associate have resisted every temptation to treat their subject disrespectfully or sensationally. However preposterous and alarming the theories of "sex mysticism" may seem, they have regarded them as something to be represented fairly, with extended quotations from the sources, analyzed carefully, and checked by the testimony of both friendly and unfriendly witnesses. One would scarcely know where to find another example of an equally fantastic body of doctrine so fully and fairly discussed. The evidence seems to indicate that, while an obsession with sex runs through the whole affair, there was a rather surprising absence of scandalous behavior.

The Brotherhood of the New Life with its bizarre theology represented a frantic struggle for spiritual attainment and for a transcending of the dualism of soul and body—a problem that has puzzled wiser men than they. Sex is obviously the most universal and dominant fact of the natural human life. But since soul and body are inseparable—soul being, indeed, a kind of body of finer stuff into which the natural body of a believer is gradually transformed—sex must also be involved in the whole process. Not only did sex have its place in the spiritual life, according to Harris, but apart from its ethereal extension it was the vilest of sins. Harris was at once the mystic, the "pivotal man" in the new order and the absolute autocrat of his communities. Oliphant was at first the docile disciple and always the indefatigable seeker for release from the trammels of earth. Their personal stories are marked by profound pathos, as records of extravagant struggles for spiritual attainment by two men of genius and power who had almost everything except good sense.

W. E. Garrison.

Russia and Her Neighbors

Soviet Russia's Foreign Policy 1939-1942. *By David J. Dallin, translated by Leon Dennen. Yale University Press, $3.75.*

With every passing day the role of Russia in the modern world becomes a matter of keener discussion. In the present war as in the future peace, it is increasingly apparent that the gigantic power and resources of the U. S. S. R. will be of immense significance. Consequently, a book like the one under review is especially welcome. Its author is a well known Russian emigré who writes, nevertheless, with a cool detachment and a wealth of documentation that make his work scholarly, respect-compelling and always interesting. The translation is clear and stimulating.

Ten points stressed by Dr. Dallin are noteworthy:

1. The allegation that the main weakness of the Treaty of Versailles was none of the things that have often been charged to it, but simply the fact that Russia was not a signatory thereof.

2. The deep distrust of Russia by the small Baltic states, an emotion which was compounded equally of nationalistic fears of Soviet aggression and of economic fears of Soviet Communism, and which inevitably made these states potential allies of Germany.

3. The mutual Russo-German distrust of the non-aggression pact of August 23, 1939, in which at no time from the very beginning did either partner place any true confidence.

4. A brilliant analysis of the *three* treaties signed by Germany and Russia in August 1939.

5. A recital of numerous and egregious Soviet misjudgments and false anticipations concerning the progress of the war.

6. The revelation that France and Great Britain were on the verge of war with Russia in connection with the Finnish campaign in the spring of 1940, and would probably have been engaged in outright hostilities with the U. S. S. R. had the struggle with Finland gone on even four weeks longer.

7. The explanation as to why Hitler did not go to war with Russia in the summer of 1940—as many of the nazi chiefs urged him to do—but rather waited for one additional year.

8. The abundant advance indications early in 1941 throughout diplomatic circles everywhere that a German attack was brewing, indications made known to Russia by Churchill, by the U. S. state department and by the German leaders themselves, so that when the attack of June 22, 1941, actually came it was a surprise in name only.

9. The succinct summary of the Russo-German war itself, together with the intricacies of international diplomatic reaction thereto, including that of the Japanese.

10. The actual figures on the paucity of international trade between Germany and Russia during the months from August 1939 to June 1941.

In a sense, however, notwithstanding the importance of the above ten points and all others related to them, the heart of the 440-page book is in the following passage:

> The conclusions to be drawn from this in Moscow are quite clear: despite all agreements, there is absolutely no assurance that the alliance with the United Nations will be a lasting one. In a period of long wars and supreme trials all alliances with ideologically foreign powers are considered but maneuvers, necessary zigzags of foreign policy. The turn of events may bring about new combinations, new alliances as startling and unexpected as those of the fall of 1939 or of June 1941.

For the sake of all our hopes in this mighty war, let us trust that this somber judgment by Dr. Dallin is wrong.

J. DUANE SQUIRES.

Books in Brief

THE ENGLISH YEOMAN UNDER ELIZABETH AND THE EARLY STUARTS. *By Mildred Campbell. Yale University Press, $3.75.*

"Yeoman" is a term of rather flexible definition. The sturdy English bowmen who fought at Crécy and Poitiers were neither knights nor serfs but yeomen. Their services on these and other fields became a tradition and raised their prestige. The breaking up of the manorial system left many feudal tenants unattached, some of whom became hired laborers, some tenant farmers, some independent proprietors. The yeomen were the upper stratum of this middle class. Chaucer's "franklin" was a kind of yeoman. Important as were the distinctions between the social classes, some of the yeomen were on the way up. By marriage into the higher class or by the acquisition of wealth, they might be gentlemen in the making. Into the life of this central element of the English people in the crucial century when medieval England was beginning to be modern, Professor Campbell (of Vassar) delved by patient and expert research among a vast variety of source materials—local archives, family and manorial records, statutes, court records, wills, letters, and much more besides. The volume of her findings is no more impressive than the skill with which she has organized her materials into a coherent account of the social, economic, political and intellectual state of the English yeoman, for whom, when the whole story has been told, no other single adjective seems as accurately descriptive as the one most often applied—"sturdy."

THE GOLDEN AGE OF RUSSIAN LITERATURE. *By Ivar Spector. Caxton Printers, $3.50.*

The "golden age," says Dr. Spector, lies between the publication of Fonvisin's *The Minor* (1782) and Sholokhov's *The Silent Don* (1940). The latter is not about Oxford but tells of the Don Cossacks. One hopes it is cited not as ending the golden age but as the latest masterpiece that could be included. The Russian people have a long history, but their national literature has a short one. Russia's modern awakening, under Peter the Great, was a Westernization. The national character became a literary resource only at the beginning of the nineteenth century. There is a notable preponderance of proletarian sympathies in the works of the fourteen writers here treated. Yet all but one of them (Sholokhov) lived and wrote in tsarist Russia, and only two others (Andreyev and Gorky) survived the old regime. The present volume is primarily a college textbook, but its usefulness need not be limited to the classroom. It is rather important just now that we know more about the Russians than the vigor of their action on the eastern front. For each writer treated, the author gives a brief biographical sketch, a synopsis of his principal works, brief extracts, an interpretative discussion and an ample bibliography. Professor Spector, who teaches Russian literature in the University of Washington, was born in Kiev, served in the imperial Russian army, left Russia in 1920 and took a Ph.D. at the University of Chicago.

GOOD-BYE, MY SON. *By Marjorie Coryn. D. Appleton-Century Company, $2.75.*

A remarkable first novel, telling the story of Napoleon from his mother's viewpoint. In many ways she was the strongest character of them all—this woman with four sons who were kings and a daughter a queen. She was, as Napoleon said, "created to manage a kingdom." In this subtle study of a family which revolved about a man whose character still baffles full comprehension and a woman, his mother, who stood granitic on a few simple verities through one of the most chaotic periods of history, Miss Coryn has made a definite contribution to the already heavy shelves of Bonapartist literature. She is especially convincing in her analysis of the relations between Napoleon and Lucien, and between the two of them and their mother. A knowledge of the events of the Napoleonic era on the part of the reader is presupposed.

Books Received

The Five Books of Moses. By Oswald T. Allis. Presbyterian and Reformed Pub. Co., Philadelphia, $3.00. (To be reviewed.)

The Cross and Great Living. By William E. Phifer, Jr. Abingdon-Cokesbury, $1.50. A series of sermons on the cross of Christ and its relevance to the needs of our troubled time.

On Being a Real Person. By Harry Emerson Fosdick. Harper, $2.50. (To be reviewed.)

We Cannot Escape History. By John T. Whitaker. Macmillan, $2.75. (To be reviewed.)

It's Your Souls We Want. By Stewart W. Herman, Jr. Harper, $2.50. (To be reviewed.)

Which Way Ahead? The Presiding Bishop's Book for 1943. By Walter Russell Bowie. Harper. (To be reviewed.)

Worship Highways, Guideposts for Spiritual Engineers. By Samuel Ward Hutton and Noel Leonard Keith. Bethany Press, $2.00. Putting aside metaphors, mixed and other, this is a comprehensive collection of materials for use in worship services of all kinds and for private devotions. While complete forms of service are provided, and for an almost incredibly wide variety of occasions, the authors recommend that these be used not as patterns to be slavishly followed by the minister or the church, but as a body of resources to be drawn upon and as suggestions for types of services that may advantageously be built out of these and similar materials.

There is a River, The Story of Edgar Cayce. By Thomas Sugrue. Henry Holt & Co., $3.00. (To be reviewed.)

Does Your Child Obey? By Regina Westcott Wieman. Harper, $1.25. A wise little book about one very important aspect of the child's relation to parents, teachers and others in authority. The

whole subject of obedience, its nature and desirability (if and when it is desirable) is put under analysis. The object, of course, is not to present a set of devices by which the parent can break down the child's resistance and have his own way with him, but to consider the social and personal benefits to be derived from good working relations between the less mature and the more mature who have some responsibility for their welfare.

How to Face Life. By Charles F. Banning. Central Baptist Church, Norwich, Conn., 50 cents. A series of sermons on difficult life situations.

Signs of Promise. By Frank S. Hickman. Abingdon-Cokesbury, $1.50. Mendenhall lectures for 1942 at De Pauw University. The original title of the lectures, "Religion Tomorrow," suggests their import. In this time of crisis, disaster threatens but there are saving resources in Christianity because it offers a concept of man and of a spiritual world order, both in contrast with the principles and practices which have brought the world to its present unhappy state, and a corporate and institutional life to furnish the vehicle for its redemptive power.

This Thing Called Money, The Truth about Money proved by the Power resulting from its Use. By Arthur J. H. Brooks. Taylor Pub. Co., Phoenix, Ariz., $5.00. The author believes that he has discovered revolutionary truths about the nature of money and exchange and the way in which the economic confusion of the country can be clarified. Responsibility cannot be evaded by blaming government interference. "Business and business alone," he says, "is responsible for the plight of business." The present volume is designed to expound his theory of the nature of money. A second, which is to follow, will describe the process by which capitalism can save itself from disaster by the application of the principles here enunciated.

Introducing Y.M.C.A.'s to New Workers, A Manual for Staff Reading and Training. By P. P. Jordan and F. O. Koehler. Association Press, $1.00. A clear and well organized introduction to the Y.M.C.A., its history, structure and functions, designed for use with and by the many new workers who are entering its service.

The Sources of Courage, Wartime Sermons. By Joseph H. Lookstein. Bloch Pub. Co., 50 cents. Five excellent sermons, originally delivered over the radio on the "Message of Israel" program.

Murder by Inches. By Stanley Hopkins, Jr. Harcourt, $2.00. A mystery—murder near a defense plant.

In Time of Sorrow, A Funeral Manual. By William Jones Bonner. Zondervan, $1.00. Forms of service, selections of Scripture and poetry, and outlines of addresses.

The Blood Hunters. By Gordon Hedderly Smith. World Wide Prayer and Missionary Union, 4714 N. Spaulding Ave., Chicago. "A narrative of pioneer missionary work among the savages of French Indo-China" in the decade just before the war. A very thrilling narrative.

Abdul Baha's Grandson, Story of a Twentieth Century Excommunication. By Mirza Ahmad Sohrab. New History Foundation, 132 E. 65th St., New York, $1.50. The Bahais are passing through a difficult period of internal dissension. The crucial issue seems to be the maintenance of the authority of "the guardian," Shoghi Effendi, grandson of Abdul Baha. The episode here presented is the guardian's excommunication of his cousin, Ruhi Effendi, and six or eight other members of the immediate family. This is a very unfortunate rift in a group which has such lofty principles of brotherhood. The difficulty arises from the effort to combine a universal religion with a proprietary enterprise under an autocratic control transmitted by heredity.

With Sherman to the Sea, The Journal of Theodore F. Upson. Edited by Oscar Osborn Winther. Louisiana State University Press, $2.25. (To be reviewed.)

National Consciousness. By Walter Sulzbach. American Council on Public Affairs, Washington, D. C., $2.50. Professor Sulzbach, now teaching at Claremont Colleges, California, analyzes the concept of the nation and the consciousness of national unity and interest, with reference to historical backgrounds, race, culture, the fighting impulse, the sense of national honor and the imperialistic urge. All this points definitely forward to the problems which must be faced after the war, when the maintenance or modification of the idea of the nation as the absolute unit of global society will go far toward determining the fate of the next several generations.

Technology and the Economics of Total War. By Lyman Chalkley. American Council on Public Affairs, 25 cents.

Sunny Rhymes for Rainy Times. By Arthur R. Thompson. Christopher, $1.50. Grandfatherly jingles for children.

The Dawn of a Conviction. By Harold L. Nash. Christopher, $1.50. The conviction was that "Jim" still lived, as evidenced by messages in automatic writing, after he had been drowned.

The Church Calling. By William Paton. Macmillan, 75 cents. Six radio talks on the church and the world order, given in the summer of 1942 by one of England's clearest thinkers upon religion in the present and the near future.

Palm Sunday to Easter. By William Temple. Morehouse-Gorham, 35 cents. Eight addresses delivered at the Easter season last year by the Archbishop of Canterbury.

Upon This Rock. By Emile Cammaerts. Harper, $1.00. Many have had the experience of losing a son in the war, as Professor Cammaerts did (a Belgian poet now teaching in the University of London), but few can be at once so sane and so articulate about that experience and can translate it into terms effective for the comforting of others who have had a similar grief. The author is satisfied with no soft words or flowery figures of speech about death. He sees it in all its austerity, and finds the victory in a robust Christian faith.

CORRESPONDENCE

It Happened in Indiana

EDITOR THE CHRISTIAN CENTURY:

SIR: On January 7 the Rock Run rural congregation of the Church of the Brethren, five miles southeast of Goshen, voted unanimously to sanction and support any individual group desiring to relocate American citizens of Japanese ancestry in our community, in cooperation with the government program. We worked along quietly, contacting the War Relocation Authority office in Chicago and farm people desiring to help in this rural area. Prospective openings were found for about fifty individuals within three weeks. Farmers are hard pressed for labor. Houses are empty. Livestock get inadequate care. Fields will go uncultivated and unharvested. Hundreds of acres of last year's corn remain to be picked.

Just when hopes were high and correspondence under way to relocate some of our farm-experienced citizens of Japanese ancestry here, a reporter put the whole story in the paper. It spread to other papers and to the radio. It spread like wildfire in the prejudiced minds of certain groups.

I was asked to explain the proposition to the Elkhart county U. S. department of agriculture war board on the afternoon of February 4. That evening the three veterans' organizations and the Elks lodge, all of Goshen, held special meetings and passed resolutions registering varying degrees of racial hatred and animosity toward all conscientious objectors, because a local congregation of the Church of the Brethren was promoting the work. The next day the Rotary club of Goshen followed suit. These groups called a special meeting for February 5 in the county courtroom. We tried to secure a representative from the War Relocation Authority office in Chicago to come and explain the movement from the government angle, but could not do so.

The county agricultural agent acted as chairman of the meeting at which about 75 citizens were present. Dan West of the Brethren Service Committee presented the relocation proposition. He said in substance: (1) The people who are submitted for relocation in this area are American citizens; (2) none is released until he is cleared by the FBI, which should make him reasonably safe; (3) the relocation of these American citizens of Japanese ancestry now held in government camps, is approved by the White House,

the army, navy and state departments; (4) the War Relocation Authority will not send these people into a community where they are not wanted, for they have already been subjected to enough suffering; (5) if you knew these American citizens of Japanese ancestry you would like them.

Immediately a man wearing large dark glasses sprang up and said, "If the government and the FBI approves those Japs, let them take care of them." So saying he grabbed his overcoat and stalked out. Four members of the Goshen ministerial association spoke, favoring no hasty action which might be based on emotional and racial prejudice. Several citizens spoke rather heatedly on various aspects of the problem. One brother affirmed that the Japanese breed like guinea pigs and to implant them in our county would therefore threaten the rapid extinction of the white population in this area.

The judge of the court then made an eloquent appeal to racial prejudice. "Gentlemen," he said, "we don't want them here." He spoke of Japanese planes being shot down upon whose instrument panels were found the names of American manufacturing firms. He told how our gasoline powered those planes which attacked Pearl Harbor. He related how American scrap iron made the shrapnel to kill our soldiers. "Gentlemen, by these means we have been appeasing the Japs. Let's do it no more. We don't want them in Elkhart county. Mr. Chairman, I move you that we notify the War Relocation Authority office in Chicago that we don't want any Japs here." Great applause and cheers rang through the court-room, while a dozen seconds to the motion were heard above the clatter. The motion carried by 55 to 11 and the meeting was dismissed.

On February 8 fourteen Elkhart and Goshen ministers met jointly in Goshen where a panel discussion of the relocation problem was held. After careful consideration the following resolution was unanimously passed: "Because we want to act not in terms of skin, color and race but in terms of democracy, because 65 per cent of our west coast internees are American citizens and as such are entitled to all constitutional rights, because racial discrimination challenges us not only as believers in democracy but as patriotic Christians, we heartily approve the program of the War Relocation Authority."

Meanwhile our farmers are still in need of labor.

Rock Run Church, HOWARD H. KEIM, JR.
R. 4, Goshen, Ind.

Is the Fault California's?

EDITOR THE CHRISTIAN CENTURY:

SIR: What is it that Caucasian Americans of California lack that Caucasian Americans in Hawaii seem to possess in abundance? Concentration of people of foreign descent is supposed to make more difficult their assimilation to the American way of life. Dispersion is supposed to speed up the process. And yet we have this contradiction: In Hawaii, those of Japanese descent are considered sufficiently well Americanized so that it is safe to allow them to go at large—and there have been no responsible reports of any menace to the safety of the islands thereby. In fact, reports indicate that a goodly number of individual Americans of Japanese descent have been exceptionally helpful in one way and another in assisting in the emergency following the Pearl Harbor attack, and since. Early reports of sabotage and hindrance of defense have all been categorically denied by responsible officials. Evidently the Caucasians in Hawaii, who do not seem unduly alarmed by the situation, have a much more contagious brand of Americanism than that possessed by Californians, for I understand that people of Japanese ancestry greatly outnumber those of American ancestry on the islands—and not all Caucasians on the islands were of American descent.

But in California, there is a different story. Caucasians there are more largely of American descent, and they outnumbered the Japanese-descended inhabitants by 30 or more to one. The Japanese were dispersed throughout California much more than in Hawaii. Yet California schools, churches, and other civic and political institutions were not able to sufficiently Americanize this minority so that it is safe for them to be at large. What is the matter with California schools, etc.? Do they need to import leadership from Hawaii? Or isn't California Americanism contagious?

California's panic has been contagious, however, even if her Americanism isn't, for only recently there came out a report that the Michigan legislature—or one house of it—had unanimously and in great haste requested the governor and all federal agencies involved to prevent the coming to Michigan of any Americans formerly of California residence (or other coast states) lest they endanger Michigan industries, farms and institutions. Putting an embargo on these citizens of California would seem to give California an awful black eye.

Battle Creek, Mich. MARCIUS E. TABER.

The Responsibility of the Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my admiration for the forthright and sound position presented by President Hutchins in your issue of February 10? He speaks a timely and needed word for all of us who are concerned with the adjustment of ultimate educational goals to the requirements of immediate military necessity.

Incidentally, the point of view that the colleges and universities must keep alive the ideals by which civilization ought to live is frequently supported by former students and teachers now serving in the armed forces. As one of them put it the other day, if the men in service could not trust that educational institutions were upholding the broad cultural aims of human living, they would have nothing left for which to fight.

Colorado College, ROGER HAZELTON.
Colorado Springs, Colo.

Simple Envy?

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial, "Crisis in Leadership," is about the sourest squawk of envy and bitterness toward a religious group in this country which it has ever been my misfortune to read in a magazine of standing. Since when has it been sinful to look out for one's legitimate interests and to safeguard future years? There is, however, a sin known as envy of another's good, which The Christian Century in this instance evidently has fallen into. Why carp at and insult the Catholic Church because it was wiser and smarter than Protestants? That is certainly not unusual enough even to be news any more.

Why reproach us because Protestant leaders did not see fit to construe theological students in the same way our leaders did? Why insult us because we have had historically a different concept of the place of those who volunteer their lives in the service of God and his church as priests than you do of men who have a vocation to the ministry? If you attempted to argue the merits of the two systems, that would be something else, but simply throwing envious remarks our way because we have one system and you another, makes no sense.

I come of a long line of people who held their Catholic faith through fire and sword, from Cromwell and his murdering curs, to the Black and Tan scum. We have long memories; we do not forget our friends, nor our enemies. It is at least of some service to us that your magazine is persistently exhibiting itself to be among the latter.

Wilmington, Del. W. E. F. SMITH.

A Vociferous Silence?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your February 24 issue Dean Hewlett Johnson, writing on "The Future of Europe," says: "British and American capitalism, together with Roman Catholicism, dare not let France and Italy become socialist countries," etc. Does he think it strange that the world is ruled by capitalism? Haven't money and brains always managed this mundane sphere? Isn't the profit economy in the saddle? When has the church ever accepted the dicta of Jesus, and put man first? With million dollar church edifices to maintain, and millions more of her own vested interests, how can she be herself Christian? Has the church not left the struggles of

labor for justice to labor leaders? And isn't it about time the church began to insist on "the reign of God" in industry, trade, finance and government? Dare she do it? Isn't it obvious, that is what Jesus proclaimed? And underneath the yeast and froth of floods of discussion, isn't that the real issue? Why, on the great issue, does the church maintain a vociferous silence?

Municipal Court, Los Angeles, Calif. FRANK G. TYRRELL.

Give Back My Prophet!

EDITOR THE CHRISTIAN CENTURY:

SIR: If Christians want to eliminate so-called anti-Semitism they need do only one thing: give Christ back to the Semites. Observe that I say "Semites" rather than Jews for we Jews are now labeled with the ideological tag of "racism," thanks to the neocannibals of Germany.

My suggestion for solving the problem of religious intolerance is given with all earnestness. For nigh onto two thousand years Europe has libeled Jesus, one of our great Jews and prophets, and in so doing Europe has libeled whole cultures, races, peoples and ideals. The libel has been 100 per cent objective, 100 per cent intentional and 100 per cent harmful in results. Such "Christian" progress as the books record was attained despite Europe's profession of belief in the meek and gentle Jesus.

The murdering of the millions of Jews throughout Europe since Hitler and his beasts took charge is not news to us Jews. There was never a century since Christ's death that Jews have not been burned and tortured—and in Christ's name! You have only to read the history of Germany by Germans to understand what I mean—how, for example, the Germans during the Crusades murdered and burned thousands of Jews all over Germany. Read the history of Spain by Spanish Christians and you find the equivalent sadism in the depths of the "Holy Inquisition." Russia under the tsars, France under the first French nobility, or even England, where street lynchings of Jews were so common the constabulary watched only that sparks from the burning stakes did not fly to the homes of the "saved"—the story is the same in all ages and in all climes.

Do you wonder then that I believe that the true solution of the "Semitic" problem is only to be found in giving Jesus back to the Jews? We Jews alone understood Jesus, for essentially his philosophy was 100 per cent Semitic. As a product of 100 per cent Semitic culture how could Jesus have brought anything other than Semitic teaching? Had he been born before the anarchistic era planted by the pagan Romans under Caesar (or "Keser" if you like the original Hebrew word) the story would have been vastly different.

What is the essential difference between Semites and non-Semites? It is twofold: (1) All Semitic culture is non-institutional (just as Jesus' teaching is to this day) and thus salvation depends on the individual. Indeed, the Semites may be dubbed the world's original rugged individualists, for a man's personal progress was identical with that of a student in school—one passed from grade to grade only by learning the required lesson in each course. Judaism never offered an easy path to salvation. Only God forgave sins but man could forget them if he chose to do so—or, humanly enough, he could "pay" his way out of the consequences of transgression, either in direct remuneration to the injured one or vicariously, as by sacrificing something of value. To this day the world has invented nothing better for our sinful, stumbling and altogether stupid humanity. (2) Semitic culture is soft, non-aggressive, almost passive. When Gandhi wants to punish those whom he charges with inflicting injury and aggression, he does the typically Semitic thing—he mortifies himself. A Christian in like situation seizes his gun and shoots it out with the aggressor. It's very hard to get this viewpoint, or difference, in Semitic and non-Semitic thinking. You almost have to become a Semite to understand it; or should I say a true Christian such as Christ was?

This profound difference between the two worlds has even affected the arts of the respective groups. In Semitic art the lines are never rigid but always move with a fluid quality, as opposed to the vertical, turgid, thorny and almost hostile features of the Gothic or European. Moreover, Semitic lines tend usually not to cross at sharp angles but to avoid collision where possible, very like plants and vines. They grow "with" and not "against."

I cannot take Europe's alibis, that the Gothic and Nordic elements are comparatively young, just emerged from primitive influence as it were. The difference is more fundamental, for there are many primitive tribes and peoples in the Semitic part of the world, too, and they do not exhibit that deliberately rationalized beastliness we find in so many "advanced" European nations. Where in all Asia will you find a single treatise or formally stated theory of hatred such as we find only too abundantly in the writings of Europe's "thinkers" and even among Americans with a yen to become supermen and lord it over the less aggressive mortals? Asia has had its despots, but not one Asiatic philosopher has ever been found who sought even remotely to immortalize that element of despotic theory which finds so vast a following among the non-Semites. Indeed, Asia's tyrants and its Hitlers have been execrated *first* by Asia's own people. Wang Ti, the Hitler of his day who, naturally enough, burned all the liberal writings he could get his hands on just as the Germans have done since 1933 (and many times before in their history) was pronounced accursed by his followers. His way of life was so much at variance with Asiatic ideas of progress that his whole barbaric regime died with him.

Yes, we Jews alone understand Christ. By libeling Christ's teachings and ideals his detractors libeled Semitic people and their culture.

Certainly, if after some 2,000 years the superior white folks of Europe (and some over here) can demonstrate no better understanding of Jesus than they do at this moment there is need for some fundamental change in European religious professions. If Christ belongs to Asia, if there is something incompatible in a faith that almost wholly alienates its adherents from the innate qualities of the faith they profess, then those adherents are in effect robbing God as well as man. And God, according to the best evidence obtainable, does not like to be robbed. Every one of the Hebrew prophets of old can tell you what happens to such canaille who think that this earth alone is heaven and hell.

As a Jew afflicted through the accident of history with an endless victimization on any and every ground, I cannot help myself. But since the whole damnable business is now permanently on an "ideological" basis, I have a direct claim on all my detractors and their cousins and their aunts: since you dislike Semitic faith, Semitic meekness, Semitic reasonableness and the so-called Golden Rule, give back my prophet whom you acquired in one way or another as an ornament for your Sunday auditoria. He has done you little good and in any case you have no right to use him as a reproach upon me and my person. When you do, you rob God and the judgment in that case will be so severe that as a Jew I do not relish even the thought of having to appear in court against you. That final judgment will be logical and, I fear, not at all merciful.

Cincinnati, Ohio. ISAAC H. SCHWARTZ.

What Is Important?

EDITOR THE CHRISTIAN CENTURY:

SIR: As I understand it, the rate in juvenile delinquency has increased about 15 per cent here and in England. Is this a matter of rather minor and casual importance, to be mentioned very, very incidentally in an obscure paragraph in an article written on an entirely different matter? Or is this the most important matter in the world today?

Kenilworth, N. J. OTIS MOORE.

Who Will Say?

EDITOR THE CHRISTIAN CENTURY:

SIR: I think your editorial of February 24, "Following Jesus in Wartime," has helped to clear up the predicament of the Christian in the war. Would it add anything for a plain layman to ask whether the case of Herod and John is not parallel? We consider that Herod's moral guilt lay in the conduct which reduced him to the necessity of choosing between evils. Just so, as you have well said, our sin lies in our participation in the causes which led to this war, out of which the only way is through repentance.

Does this analogy dispose of the idea of a "holy war"? It seems to me that we should no more dull our sensibilities by trying to work up any enthusiasm for the war than we would expect Herod to derive satisfaction from either horn of his dilemma.

Is it inconceivable, when humanity almost seems to be at the point of death, that God wants the help of both kinds of people, not only of those who would still place dependence upon the present potency of the ultimate cure, but also of those who, *in the meantime,* until the prevalence of good will can be established, would seek, by violent methods, to save civilization from a setback of a thousand years? Who shall say, with finality?

Berea, Ky. HENRY A. BENT.

Disappearing Act?

EDITOR THE CHRISTIAN CENTURY:

SIR: What has become of the "Churchmen's Committee for a Christian Peace"? When it appeared last year it seemed to promise a service which no other peace group was able to perform in offering Christians of many points of view a common platform on which to build a durable peace. There are more reasons today than there were last year for the usefulness of such a committee. How do you explain its disappearance? Have the churchmen who bring these "national" committees into existence in a half-hour's conversation at the end of a pleasant luncheon no sense of responsibility to keep them alive when the impulse of the moment has passed? Have they despaired of getting a Christian peace? Do they work only for causes that appear to hold a promise of success? Committees and causes that suddenly disappear tend to breed an unhealthy skepticism.

Rochester, N. Y. FREDERICK M. ADAMS.

Catholics and the 'Eternal Law'

EDITOR THE CHRISTIAN CENTURY:

SIR: In the course of editorial comment on the pastoral of the Bishop of Berlin there occurs the following: "What [Bishop von Preysing] says is that human freedom 'is protected by the eternal law.' What he means—and what everyone means who stands by the Syllabus—is that the Roman Catholic Church and the pope are the only authentic channels by which the eternal law comes to man." There is here a reading into the bishop's statement of a meaning which can hardly be said to be there and which Catholics will hardly acknowledge as their own. They will certainly feel surprised at some of the things which are attributed to them. It is with this "meaning" that I shall first be concerned and with the document known as the Syllabus. A number of distinctions must here be made which are familiar to Catholic doctrine and to omit which in stating their position can hardly be considered to be fair practice. Later I shall explain briefly what Catholics will commonly understand the bishop to have said.

For the sake of clearness a few words are needed as to the nature and purpose of the Syllabus which has stirred up so much dust in the controversies of the past. This much abused document is merely a collection of eighty propositions which have been extracted from previous pronouncements of Pope Pius IX and issued on December 8, 1864, together with the bull *Quanta Cura.* In itself, therefore, it contains nothing new but is merely a summary for handy reference put together for the convenience of the Catholic bishops of the world. As the propositions noted as erroneous are but brief statements and no note of the degree of condemnation is added, it will be necessary in each case to go back to the document from which each is extracted. Here will be found both the note of error with which each is marked and the authentic interpretation of the concise words of the single propositions. In accordance with the tenor of the pronouncements various fine distinctions will have to be made, which we need not enter into as far as the present observations are concerned.

Let us now examine the expression: "The only authentic channels by which the eternal law comes to man." There is here a certain lack of clarity and hence doubt about the precise meaning. What is meant by the "eternal law"? What is the sense of "authentic channels"? The eternal law, as commonly taken in our textbooks of moral philosophy, is another term for natural law as applied to man. It is the "law" impressed on the moral order by the eternal Creator and can be known by man through the use of his natural reason. It is that which St. Paul speaks of as that by which the Gentiles "are a law unto themselves. They show the work of the Law written in their hearts. Their conscience bears witness to them, even when conflicting thoughts accuse or defend them" (Rom. 2:14-15). This "eternal law," according to the common teaching of the popes and of Catholic philosophers, is known by man through his reason and, with respect to its simple fundamental principles, cannot be unknown to anyone having full use of reason without guilt of conscience. It is only with regard to the more remote conclusions that ignorance or doubt may exist without guilt. This law is, therefore, radically different in its nature from positive law, whether divine or human.

Regarding the assertion that upholders of the Syllabus must maintain that "the Roman Catholic Church and the pope are the only authentic channels by which the eternal law comes to man," the given explanation has already shown its inaccuracy. It has ever been the doctrine of Catholics that no revelation or supernatural inspiration are needed as authentic channels of this eternal law. It is only with regard to the more remote and debatable conclusions as well as regarding the legitimacy of the law itself that the teaching power may find itself called upon to give declarations and safeguards. Such action then removes doubt and provides safeguards against the pitfalls of error. These authoritative explanations are binding on the consciences of loyal Catholics according to the degree of certainty with which the decisions are given. This, I submit, is something quite different from maintaining that only through the pope does the law come to man. I may remark, that in the propositions which concern liberalism, to which the bishop refers, there is question only of errors regarding religion and the relations of civil powers to the Catholic Church.

Catholics will, therefore, commonly understand the bishop to refer to the four statements which are stigmatized in the said document under the heading of liberalism. These deal only with the matter of relation between a government with a predominantly Catholic population and the Catholic religion. The matter of the eternal law or the source of any other law is not touched upon.

In these remarks I am not concerned with making you agree with this position but only with a correct statement. The cause neither of truth nor of charity can be served by misstating an adversary's position but only by a calm discussion of views on the basis of a careful definition of terms and accurate description of position.

St. Mary's College, St. Marys, Kan. AUGUSTIN C. WAND, S. J.

[The above criticism of the statement about "the only authentic channel" is justifiable. The statement was inexact. Catholic theology does indeed hold that there is a divine law which impresses itself directly on the soul of man. The church and the pope are not, therefore, the only channel. But men many receive different impressions of the divine law, and the circumstances of its implication are various; so the church is held to have authority to pass judgment upon every man's view of the requirements of the divine law. The "formation of conscience" by the teaching and discipline of the church is a very familiar concept. The sinner is not expected to rely upon his own judgment of his acts according to the divine law impressed upon him, but gets the church's judgment through the confessional. To most men whose consciences had not been "formed" by the church, the burning of heretics would seem contrary to the law of God. The judgment of the church was that God willed it, and the church's judgment prevailed for a long time. It is strictly true that the church is not viewed as "the only channel" of God's law. But it is held that whatever concerns the law of God falls within the jurisdiction of the church.

The comments on the Syllabus invite comment, but the topic is not closely revelant to the matter under discussion. If its denunciation of the "errors of liberalism" deal only with the relation "between a government with a predominantly Catholic population and the Catholic religion," one wonders why the Bishop of Berlin brought it into his recent statements.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Communists Oust University Head

Seize Mexican University, Secure President's Discharge—Protestants Are Killed by Fanatic Mob

(Correspondence from Mexico)

MEXICO, D. F., Feb. 22.—The educational controversy to which reference has been made in recent correspondence reached a violent phase a few weeks ago when a group of radical students, backed by reinforcements rushed from Mexico City by the Communist party, took possession of the buildings of the University of Michoacan, and urged the resignation of President Anguiano. The reason given for this act of force was that, as head of the university, Professor Anguiano had declared himself against Article III of the Mexican constitution which enforces "socialist education" and excludes religious teaching from all schools, public or private. Following the rebels' action, General Ireta, governor of the state, who is entitled to appoint the university president, discharged Professor Anguiano and appointed a new man to the post. A press barrage has been directed against Governor Ireta. Ex-President Anguiano rushed by plane to the state of Chiapas, where the president of the republic is on tour, to submit his complaints to him. On the other hand, radical deputies and some workers' unions are supporting Ireta's action.

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Educator Wants Big Political Merger

The national university, under President Brito Foucher, has been defending Anguiano against charges that he is a pro-fascist. In a press release issued on Feb. 19, President Foucher said that Anguiano has offered his services to the president of the republic in the war against the Axis. As to his social and political position, he explained that Anguiano's ideal is the achievement of a huge Hispanic-American state by merging all the Spanish-speaking countries of the continent into one. This ideal, he said, is not opposed to pan-Americanism. The latter means only a collaboration between independent states, while the former calls for a politically united Hispanic-American state that will collaborate with the other continental units, i.e., Brazil, the United States and Canada.

* * *

Atheist Comes to Defense Of Catholic Church

Professor Foucher, who, according to reports, is himself an atheist, takes on the defense of the Roman Catholic Church as a part of his defense of Anguiano. The gravest error of Mexican politicians after independence, he stated, was to declare the Roman Catholic Church and religion Mexico's No. 1 enemy. Without making any concession to the view that the church's monopoly of public education, its support of the colonial system and the wealthy and its control of politics caused a natural reaction against it, and without any attempt to distinguish between the rights of religious conscience and clericalism, Foucher accused the governments of independent Mexico of trying to "destroy the church and Catholicism."

* * *

Catholics to Hold Big Congress

Wide publicity has been given here to the announcement in a Buenos Aires newspaper that a great Catholic congress will be held next April, probably in Santiago, Chile. The purpose of the meeting, according to the report, is to "organize a vigorous campaign on behalf of the ideals of freedom, democracy and social justice" embodied in the Sermon on the Mount, and to help Catholics to achieve the necessary unity in order to "claim a part of the responsibility and an adequate place in postwar reconstruction." The Buenos Aires paper quotes at large from an article written by Dr. Jose Antonio de Aguirre, president of Euskadi (the Basque provinces in Spain), who has been advocating such a continental gathering of Catholics. Dr. de Aguirre is a loyal Catholic as well as a staunch democrat and apostle of social justice. Under his able leadership, his people joined in the defense of the republic against the nazi-supported General Franco.

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Nazarenes Active In Mexico

The 20th annual assembly of the Church of the Nazarene in Mexico was held Feb. 17-21 in Mexico City. In evangelism this church has been especially active. J. B. Chapman, general superintendent of the church, came from Kansas City, Mo., and Ira L. True from San Antonio, Tex., to attend the assembly and expressed satisfaction with the progress being made.

* * *

Protestants Killed By Mob

In San Mateo Ixtacalco, near Mexico City, Catholic fanatics recently broke into a Protestant church at night and took the organ and pulpit and placed them on the railroad track, where a train smashed them. In Atzala, state of Puebla, seven Evangelicals were murdered by a mob. In Santa Ursula, also of Puebla, two believers were seriously wounded by a crowd of fanatics, led by a woman, who entered their homes and tried to kill them. According to a Puebla City newspaper, the assaulters in Santa Ursula are well known Synarchists.

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Madras Delegate Is Injured

Apolinar Zambrano, pastor of the Congregational Church in Guadalajara, former chairman of the National Evangelical Council and one of the Mexican delegates to the Madras Conference, suffered a serious accident that nearly cost him his life. On Feb. 5, a national holiday, he went up to the roof of the church to inspect the flag hoisting, and slipped down to the street. With a broken hip and almost blinded, he underwent a successful operation and is reported steadily improving.

G. BAEZ CAMARGO.

Britons Plan Aid For All Europe

Eden Defines Policy for Postwar Help—Many Object to Ban on Army Discussion of Beveridge Report

(Correspondence from England)

LONDON, Jan. 26.—The discussion of postwar planning becomes every week more animated. The battle is going against those who urge postponement until the war is over. Public opinion is well expressed by Sir William Beveridge when he writes: "For the leaders of a democracy at war to concern themselves with the purpose of victory as well as with the means to victory is not a diversion of effort from more important to less important tasks. It is a part of their task—the means to success." That belief has sunk into the mind of this people. They expect Parliament to busy itself with social security, city and rural planning, agriculture and education and they will not be satisfied to wait. They remember 1919. "The government would never be forgiven if like the foolish virgins it were discovered with lamps untrimmed on the day of the coming of peace," says the *Spectator*.

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Eden Defines Plan for Aiding Europe

At the same time we are being told that we are committed to succoring Europe. Mr. Eden has defined our policy as "social security abroad no less than at home." In the *Christian News-Letter*, Dr. J. H. Oldham outlines a task almost stupefying in its immensity. The church has a great educative mission. The average citizen does not understand the sacrifice that he must make if Europe is to have the help it needs.

* * *

Expect Climax Of the War

Many signs point to a new climax to the war. Stalin's record of achievement given on the radio this morning is all the more impressive because of its freedom from boastfulness. The Vatican radio says to those who practice such barbarities as the killing of hostages: "I am against you with all that this means." From Germany we hear radio voices full of gloom and foreboding. There is even an appeal for Germans to act as the British did after Dunkirk. And from the United States comes word in the press that you are "expecting great news." "Something is forward," as they used to say in the old dramas. But we have not yet defeated the U-boat.

* * *

Burns, Noted Labor Leader, Dies

John Burns, the champion of the poor dockers when they fought their battle for union recognition nearly 60 years ago, has died. He was the first representative of labor to serve in a British cabinet. He resigned from the government in 1914 because he could not bring himself to serve in a war cabinet. This trade union secretary, known to his men as "Honest John," was

the target for all sorts of abuse, but he never discussed why he left the cabinet. He simply refused to take any responsibility which his conscience would not approve. Lord Morley was the other minister who walked out with him. Burns began life as an engineer. After his retirement he lived in Clapham, where he had as fine a library of books upon London as can be found. He will not be forgotten when the history of labor in England is written.

* * *

Uproar Raised over Ban On Beveridge Plan

A sharp controversy has been aroused by the action of the war office in withdrawing from circulation in the army the publication, *Current Affairs,* which contained a summary of the Beveridge report. The summary, prepared by Sir William Beveridge himself for this army publication, had been intended for the use of junior officers in leading the discussions in their platoons. Soldiers, bishops and statesmen have condemned the action of the war office as "an error in judgment" and "a deplorable blunder." The defense offered by Lord Cranborne is that the government and Parliament have not themselves carefully examined the report and should not take action which would imply that they had accepted it. But the critics are unsatisfied. They declare that the war office is not sufficiently awake to the change that has come about in the army. They still think of "Tommy Atkins," and the soldier of today is not at all like the First World War soldier in his outlook.

* * *

Rebuke Official Violating Civil Rights

The use of regulation "18B," which allows the home secretary to detain without trial persons who might be dangerous to the cause of the nation, is being watched with care. When a subordinate official recently disregarded the rigid conditions which are imposed on its use and acted without the knowledge of the home secretary, both the courts and Parliament treated the case severely. The minister, though not himself responsible, accepted the admonitions of the courts, took the blame and made apology. He promised that the staffs who had to deal with such matters would be warned.

EDWARD SHILLITO.

Hear Victory Tax Collection May Be Changed

Baptists who protested making the church a collection agency for the payment of the victory tax by church employees have agreed to pay the tax at present, pending further action which Senator Walter F. George, chairman of the Senate finance committee, has indicated may be forthcoming to accommodate their objections. Religious News Service reports this decision and says that Representative Daniel Reed of New York has introduced a bill to exempt religious and other organizations from the obligation to withhold the tax at the source.

Methodist Publications Losing Circulation

Nearly all monthly and quarterly publications of the Methodist Church are suffering a decline in circulation, according to Dr. Lucius Bugbee, secretary of the editorial division of the church, in a report to the Methodist board of education.

Six Harper authors were honored by having their latest books selected by Dr. George A. Buttrick for inclusion in his 1943 Lenten list of books, as sponsored by religious booksellers and publishers. In addition to these six Harper books, there are seventeen further titles representing the output of seven other publishers. Write your bookseller for the complete list.

PAUL SCHERER
The Place Where Thou Standest

"because these sermons by a fine preacher are not sermonic: they have sinew and a seeing eye." $1.50

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"because the author, in a mind that has profundity, compassion, and hope, has here told the moving story of Christian Europe Today." $3.00

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"because these devotional studies of man's friendship with Christ give 'heat, light, and power.'" $1.50

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Delinquents Not Aided by Church

Social Worker Reports Rising Rate of Youth Crime—Oldest Church Opens an Affiliate Membership

(Correspondence from Chicago)

CHICAGO, March 1.—Juvenile delinquency in Chicago is going white and Protestant, according to the annual report of the church federation worker at the Cook county court and detention home. While 51 per cent of the children going through this court are Protestant, only 30 per cent have a church preference and the number who have an active church relationship is almost zero. Before 1940, about one-third of the juvenile delinquents were Negro, although that race constitutes only 10 per cent of our population. Since Pearl Harbor, however, delinquency among white girls has increased over 30 per cent, while that among Negroes is declining. The average age of delinquent girls has dropped from 17 in 1936 to 14 in 1942, but their average attainment in school has increased. Cause of crimes, as rated by this Protestant worker, are: irreligious homes, employment of women in war industry, lack of club or other constructive relationships. They say the churches almost universally fail to aid authorities or social workers who attempt to save juvenile delinquents.

* * *

Candidates Address City Ministers

Last Tuesday's primary offers Chicago voters the choice between George B. McKibbin, Republican, and Edward J. Kelly, Democrat, as the two candidates for mayor in the election to be held April 6. The day before the primary the two candidates addressed the Chicago ministers' union, along with three candidates who were defeated. Arthur F. Albert and John S. Boyle, Republican and Democrat, respectively, explained to the ministers the operation of the bipartisan Kelly-Nash machine which controls our city. Republican minority members of the city council vote with the administration and are then unopposed, or opposed only by nominal candidates, in the election. Judge John H. Lyle came out for public ownership of our transportation systems. He wanted to end the 16 years of "receivership" which has dissipated the resources of the transportation companies without giving either service to the people or returns on their investments to the investors. But Chicago was not of a mind or in a mood for any such direct or drastic measures.

* * *

Church Opens Affiliated Membership Plan

The First Congregational Church of Naperville has recently become an affiliated member of the Chicago presbytery of the Presbyterian Church, U.S.A. Its pastor, Franklin D. Loehr, is made a corresponding member of the presbytery. Presbyterians coming into the village of Naperville will hold affiliate membership in the First Congregational Church without severing their membership from the Presbyterian Church. Their certificates of church membership will be deposited with the Chicago presbytery. A proportional share of the benevolent giving of the congregation will pass into Presbyterian channels. The inauguration of the arrangement was celebrated at the service on Feb. 21, in which Paul Johnson, executive secretary of the presbytery of Chicago, represented the Presbyterian Church. The Naperville church was organized July 13, 1833, and is said to be the oldest in Cook and DuPage counties.

* * *

Catholics Relieved From Fasting

Because of difficulties in obtaining foods Archbishop Samuel A. Stritch has removed fasting restrictions for a period of one year for Catholics of the Chicago archdiocese. The required fasts of Friday, Ash Wednesday, Easter Saturday and Christmas still continue. It is rumored that Archbishop Stritch will soon be made a cardinal.

* * *

And So Forth

Louis L. Mann, rabbi of Chicago Sinai Congregation, has been appointed as arbitrator in the wage and hour division for the textile industry.

CHARLES LESLIE VENABLE.

Good Possible from War?

Palmer Tells Virginia Ministers Tragedy Holds Promise of Redemption

RICHMOND, VA., Feb. 23.—The annual conference retreat of Disciple ministers of Virginia was held at Lynchburg College, Feb. 15-17. The attendance was larger than usual and the program exceptionally fine. Two out-of-state guest speakers were Albert W. Palmer, president of the Chicago Theological Seminary, and Alexander Paul, of Chicago, former missionary to China and Oriental secretary of the United Christian Missionary Society. The "home speaker" was C. M. Gordon, minister of the First Christian Church, Norfolk, Va. Dr. Palmer was also guest speaker for Lynchburg College midyear convocation. To the ministers he spoke on "The Church in Time of War," citing the need of people in such a time as this for renewal of courage and hope. He said that while this is a time of tragedy, it is tragedy of the Shakespearean type; that is, tragedy which has a meaning that may issue in good. His four messages, Tuesday morning, afternoon and evening and Wednesday morning, dealt with "The Economic Bases of War," "Political and Psychological Factors of a Lasting Peace," "The Religious Foundations of Peace" and "The Ministry for a Time Like This."

Alexander Paul discussed present conditions in the Orient. He stressed the need for comprehensive understanding of Oriental peoples and their problems, the dangers implicit in the military situation and the future of the united churches in Japan and China. Mr. Gordon's messages opened up the problems of the preacher as a prophet and as a pastor. His rich experience in the ministry and his careful preparation for this lectureship made his addresses most helpful to our Virginia ministry in this conference. Richard L. James, of Battery Park Christian Church, Richmond, was elected president.

F. M. BURNHAM.

Churches Serve 90,000 Workers

Huge Shipyard Population Reached by Cooperation—Fight Impending Between A.F. of L. and C.I.O.

(Correspondence from Oregon)

PORTLAND, Feb. 24.—Religious ministry to new residents in the Portland area, including 90,000 war industries workers and their families, is now well organized and under way. As a part of the council of churches the "united church ministry" is administered by a committee representing ten denominations. L. P. Putnam, executive for the enterprise, carries the title of "coordinator director." He is assisted by a staff of workers, some in the employment of the united church ministry and others assigned directly by the denominations. The work is correlated so as to prevent duplication and to provide adequate ministry to the families who are, for the duration, located in a dozen federal housing projects. In addition, pastors and lay people of Portland churches are assisting in a program which includes home visitation, worship services, Sunday schools, weekday classes in Bible, youth activities and mothers' clubs. A recent survey covering 800 families in one of the housing projects revealed that 603 of them have an interest in the church.

* * *

A New Pattern Of Cooperation

The ten denominations are thus giving a splendid demonstration of Christian unity. Each is responsible for ministry to its own but all share in the common task. The basic philosophy of the united church ministry has been carefully thought out and formulated in a printed statement. This manual also contains an outline of the organization and program. National leaders who have observed the "Portland plan" at first hand hail it as a significant venture and a new pattern in Protestant cooperation.

* * *

Unions Contend for Priority Among Shipyards Labor

The battle of the shipyards is on. It is a giant struggle between A. F. of L. and C.I.O. unions for control of the labor in the great Kaiser plants. Challenging the present Kaiser-A. F. of L. contracts as collusive and hence illegal, the C.I.O. demanded an investigation by the National Labor Relations Board, claiming that the contracts were signed when only a few workers had been hired and the vast majority of the many thousands therefore never had a voice in determining their bargaining agency. An N.L.R.B. hearing has been under way for six weeks and threatens to drag on interminably. Recently, John F. Frey, international president of the metal trades division of the A. F. of L., bitterly condemned the Wagner Act. He raised the cry of communism, charged the N.L.R.B. with favoritism toward the C.I.O., threatened a cancellation of "no stoppage of work" agreements unless the hearing was called off and predicted that, should the N.L.R.B. order an

election among workers to determine which union shall represent them, the result would be the most far-reaching conflict seen in this country since the Civil War.

* * *

Objections Raised to Jimcrow Union

Some 600 Negroes employed in shipyard jobs which are under jurisdiction of the rich and powerful boilermakers' union have been ordered by that organization to form a Negro auxiliary for the Portland and Vancouver plants owned by Mr. Kaiser. Vigorous protests are being made by the colored workers. They declare that attempts to force a Jimcrow union are a denial of the presidential order banning racial discrimination in war industries as well as a violation of their constitutional rights. Negroes fear an auxiliary because it would have no voice of its own but would, in all cases, be under control of the parent union. They object to being placed in a position where they are prevented from bargaining for themselves. At present Negroes who are under jurisdiction of the A. F. of L. metal trades unions work under special permits but are not admitted to membership. Shipyard unions which admit colored workers are those of painters, electricians, machinists and laborers.

* * *

Public is Impatient With Unions

The public generally is impatient with this jurisdictional argument. The press brands the N.L.R.B. trial as "untimely." Undoubtedly masses of the workers belong to the union only because they must in order to hold jobs. The C.I.O. promises nominal initiation fees and dues in contrast with the A. F. of L.'s sizable rates. Meanwhile absences of workers are high and morale is not so high. Ship production is suffering. Officials are frankly worried and the prospect of bitter union contention is not very encouraging.

* * *

Churches Studying the Postwar World

This winter nearly 50 Portland churches, under leadership of the local commission on international justice and good will of the council of churches, have engaged in some form of study of the bases of a just and durable peace and world government. Postwar planning for the city of Portland, economic, social and industrial, has been committed to a group of 30 prominent civic leaders, including a representative of the churches. The committee was appointed by the mayor.

* * *

And So Forth

Owen Beadles, recently of Moscow, Idaho, succeeds Matthew Simpson in the pastorate at Centenary-Wilbur, Methodist institutional church in Portland. Dr. Simpson has become associate pastor of First Church, Pasadena, Calif.

Charles M. Guilbert comes from Coquille to the deanship of St. Stephen's Cathedral (Episcopal), succeeding the late Horace Ramsey.

Irving Hausman of Cleveland, Ohio, has taken over the leadership of Congregation Beth Israel during the absence of Rabbi Henry J. Berkowitz, now in the navy chaplaincy.

William G. Everson, for five years president of Linfield College, McMinnville, has

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resigned. Differences involving him and his board, the Baptist churches of the state, the faculty and students are said to be the cause. Dancing is prohibited on the campus but enforcement has been lax. Conservative constituents demand that Linfield be made a "strict church college." Dr. Everson, a retired major general of the U. S. army, was pastor of important Baptist churches before entering the educational field.

RAYMOND B. WALKER.

South Bend Plans Peace

Churches Lead Automobile-Making Town in Postwar Planning

SOUTH BEND, IND., March 1.—This entire community is having its share in building peace through its enthusiastic participation in a "Congress on Postwar Peace." Sponsored by the council of churches of St. Joseph county, the congress is composed of 220 delegates accredited to it by churches, civic organizations, clubs, schools, labor unions, American Legion posts and other groups. Between 350 and 400 people attended the first session, held on Sunday afternoon, Feb. 21, and an even larger number the second, held on Feb. 28. As in the U. S. Congress, only duly accredited delegates may speak. Others may ask questions in writing.

Topic of discussion on Feb. 21 was, "Minority Groups in a Postwar Peace." Three speakers made ten-minute presentations, then discussion from the floor centered around resolutions. The resolutions so far presented deal with an international bill of rights, Negro discrimination, South Bend housing, Japanese-Americans, colonial peoples, homeless Jews, race relations, national postwar planning, oppressed people in North Africa, and the Townsend plan. Newspapers have given the project big headlines and front-page space on several days.

Yesterday's discussion was on "Employment in the Postwar World." The speakers were a leading official of the Studebaker Corporation, Mr. Gaston Marque; Charles W. Kern, president of the Indiana building trades council; and Marcellus Moore, economist of the War Manpower Commission. The final meeting will be on "Food in the Postwar World." The whole affair has proved to be one of the most worthwhile projects in which this community has engaged in many years. F. E. Davidson, minister of the First Christian Church, is president of the sponsoring council of united churches, and W. Bruce Hadley, whose office is in the Y.M.C.A. building, South Bend, is its executive secretary.

Edgar DeWitt Jones Receives Citation

The Detroit Round Table of Catholics, Jews and Protestants has chosen Edgar DeWitt Jones, staff correspondent for The Christian Century, minister of the Central Woodward Christian Church and former president of the Federal Council of Churches, to receive their citation as the Detroiter who has been outstanding during the past year in cementing relationships between the three groups. The honor was conferred upon Dr. Jones at a dinner in his church on March 8.

41 States Permit Weekday Schools

Educator Says Nearly All Now Release Children for Weekday Religious Teaching in Churches

(Correspondence from Minnesota)

ST. PAUL, Feb. 27.—Erwin L. Shaver of the International Council of Religious Education has been here conferring with Twin Cities and state leaders of the weekday church school movement. It is becoming generally recognized by both church and public school officials, he stated, that the weekday schools provide an important supplement to the program of religious education. The release of children from school for religious instruction has now been legalized in 41 states. There is a danger in this in that quantity is often emphasized at the expense of quality. The churches are not spending enough money for weekday religious education, and consequently there are not enough professional teachers available to teach religion. Minnesota was one of the first states to support this rapidly growing function of the churches.

* * *

300 Pastors Hold Annual Mid-Winter Meeting

More than 300 ministers representing 17 denominations met early this week in the First Baptist Church, St. Paul, for the 12th annual state pastors' conference. It was the largest registration since 1937. At the only session open to the public, the Hamline University choir under the direction of Robert D. Holliday presented an inspirational concert of sacred music, and Dr. Georgia Harkness of Garrett Biblical Institute spoke on "The Churches and a Just and Lasting Peace." Dr. Harkness declared that the church must foster six things as essential to a lasting peace. They are: (1) Faith that peace is possible; (2) self-sacrifice on the part of all nations; (3) relinquishing absolute national sovereignties; (4) economic security for all people; (5) faith in and practice of the democratic way of life; and (6) a spiritual world community.

* * *

Speaker Detained By Accident

Allen Wehrli, professor of Old Testament in Eden Theological Seminary; Joseph Sittler, minister of Messiah Lutheran Church, Cleveland; Mark Rich, rural church authority of the American Baptist Home Mission Society; and Charles Swindells, Baptist minister at Laporte, Minn., and a member of the state legislature, were other leaders. Prof. J. Raymond Schutz of North Manchester, Ind., was also scheduled to speak, but an accident in which he sustained an injury prevented his coming. Grace Sloan Overton of New York and Erwin L. Shaver substituted for him.

* * *

Promote Unity Among Lutherans

The 25th annual meeting of the National Lutheran Council was held recently in Minneapolis. This is the first meeting of the council ever held west of Chicago. One of the chief results of the conference was the appointment of a committee of 16 to promote growing Lutheran unity among the eight cooperating synods. It is the hope of many that the dream of one Lutheran Church in America, realization of which was begun with the establishment of the present council during the First World War, may yet achieve fulfillment during these years of similar upheaval. The council is attempting to meet the wartime needs of its constituents. Missionary activities among workers in mushroom communities are being carried on. Pastoral work among service men and women and distribution of Bibles and other devotional literature are among the concerns of the council. An appeal was made for a Lutheran World Action fund of $1,000,000. A memorial service was held for Dr. Ernst Pfatteicher of the Pennsylvania ministerium and Dr. Lars W. Boe, president for many years of St. Olaf College in Minnesota.

* * *

Large Mission Helps Support Self

The Union Gospel Mission of St. Paul held its 41st annual dinner meeting this month in the downtown Central Presbyterian Church. George Robinson, professor emeritus of Old Testament in the Chicago Presbyterian Theological Seminary, was the speaker. Last year the mission did more than $105,000 worth of business and showed a small balance in the treasury. Under the capable direction of Rev. Peter MacFarlane, it operates a hotel and restaurant and several clubs for both young people and adults, and conducts work among Mexicans and Negroes as well as its daily religious services. A year ago in an underprivileged section of the city the mission opened the Ober boys' club in memory of a former trustee. Housed in a splendid new building, the club has turned out to be a community center and a veritable beehive of activity. The mission is supported by the churches, by private contributions and by income from its own highly successful business activities.

* * *

College Studies Nation's Role in Future

Macalester College in St. Paul is making a valuable contribution to the community with a series of 14 Thursday night lectures and discussions on "American Strategy in World Affairs." The program was set up by William Verhage, professor of political science. It will present as leaders Sverre Norborg, visiting professor of philosophy; James H. Nichols of the department of religion; Chester H. Shiflett, professor of chemistry; and others. The program is open to the public without charge.

PHILIP G. MURRAY.

Unitarians Continue Relief in France

The Unitarian Service Committee has received a cable stating that while its office in Marseilles has been closed, the medical and relief work which was being done for the children in the schools under its auspices is continuing. Charles R. Joy, director of the service committee, believes that good grounds exist for the hope that its work "may lead to some permanent plan to safeguard the health of French schoolchildren." The program is financed in Amercia.

Bishops Approve Basis of Union

Episcopal Weekly Reports 25 Bishops Supporting Principles of Proposed Presbyterian-Episcopal Accord

(Correspondence from New York)

NEW YORK, March 1.—Out of 33 bishops of the Protestant Episcopal Church who have replied directly or indirectly to a questionnaire, 25 approve the basic principles of the proposed union with the Presbyterian Church in the United States, three oppose and five are non-committal, it was announced last week by the *Witness*, Episcopal weekly. There are 93 active bishops of this church in the continental United States. The *Witness* cited these figures as a reply to Bishop William T. Manning of New York, who opposes the plan. Bishop Manning recently rebuked the Archbishop of Canterbury for "ecclesiastical intrusion" in writing a letter which was used by proponents of the plan. In his letter to the archbishop, Bishop Manning said that "very many of our bishops who have not yet spoken will take an equally positive stand against this destructive and subversive proposal." The *Witness* plans to publish further replies when received.

* * *

Ask Congress to Plan Peace

The board of directors of the Brooklyn church and mission federation announced recently that it had authorized an appeal to Congress to act on behalf of the federal government to "formulate and announce to the world its peace aims in the most impressive and representative manner possible." The appeal was telegraphed to the speaker of the House of Representatives and to the president of the Senate. It declared that such an announcement "would be a political weapon of the utmost importance in undermining the loyalty of the Axis peoples to their dictatorial leaders." The federation's directors acted through their commission on international justice and good will, of which John Paul Jones, minister of Union Church, Bay Ridge, Brooklyn, is chairman.

* * *

Mayor Wants Vast Public Works

As a cushion for postwar unemployment, the possibilities of which are "even more frightening than the war itself," Mayor LaGuardia of New York last week urged a "gigantic public works program" which would include the construction of highways on a national and "even a hemispheric basis." "All of a sudden, some morning the order will be given to cease firing," the mayor told the association of highway officials of the North Atlantic states. "All of our war plants will get orders from Washington to stop production, and that will mean millions out of work." The mayor suggested that now is the time to be planning roads.

* * *

Brooklyn Negroes to Get Housing

Plans for the first postwar public housing project for Brooklyn at an estimated cost

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Pastor of the American Church in Berlin, 1936-1941

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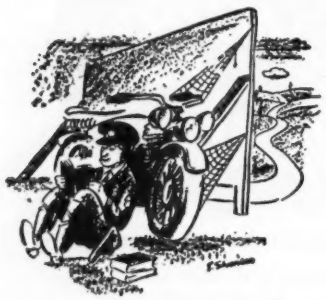

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of nearly $5,000,000 were filed last week with the New York city housing authority. The project is for the Brownsville section, which is largely Negro. It will include 27 fireproof houses, which will quarter 1,338 families. There will be a children's playground. Eligibility of tenants will be on the same basis as for other low-cost city housing projects.

* * *

Would Build Plan for Postwar Education

Plans for the postwar world at this stage should be based on the hope of providing new adjustments in our social and economic framework "to meet the conditions of a changed and mechanized world to the end that we may continue free," James Bryant Conant, president of Harvard University, declared last Friday in an address made at the 32nd annual meeting of the New York Academy of Public Education. Dr. Conant recommended a five-point master plan for postwar planning, as follows: (1) Provide an educational system that offers real equality of opportunity. (2) Find the exceptional men among those receiving this opportunity while they are still in training. (3) Give these men every advantage and facility in the way of machines and helping hands. (4) Be certain that there are many rival and independent groups competing for scientific and technical achievement, and that no group can long perpetuate itself. (5) Develop a system of checks on "coordinating agencies" which will curb their dictatorial powers.

* * *

Propose Annual Celebration Of Bill of Rights

A permanent society to commemorate the principles of the Bill of Rights, with emphasis on freedom of religion, speech, press and assembly, was started last week at a luncheon at the Hotel Waldorf-Astoria, where a committee of 13 was approved to effect the organization. The meeting was called by W. Harold Weigle, rector of historic St. Paul's Church, Eastchester, Mount Vernon, which was rededicated last year as a "shrine of the Bill of Rights" and particularly as an "American shrine of the freedom of the press." Dr. Weigle is chairman of the Committee for the Annual Observance of the Bill of Rights. Other members of the committee include Bishop Henry St. George Tucker; Arthur Hays Sulzberger, president of the *New York Times;* Edward R. Finch, judge of the court of appeals; and James W. Gerard, former ambassador to Germany.

* * *

Warns that Negroes May Use Guns

James H. Robinson, pastor of the Negro Presbyterian Church of the Master, Manhattan, said last Wednesday that Negro soldiers taught "to kill those who stand in the way of democratic principles are not going to discriminate between nazis and Americans who do the same things." He addressed delegates to a three-day conference on "Religion in the Modern World" at Columbia University.

* * *

And So Forth

A newly formed Queens county Sunday school union, started last month, has been accepted as a division of the Queens federation of churches, it was disclosed last week by William C. Bennett, executive secretary of the federation. Queens is the fastest growing of the five boroughs of New York and has the largest percentage of Protestants.

International labor will demand "full and responsible representation" for the trade union movement at the peace conferences, to assure a world in which both power and responsibility are shared equally by all instead of being concentrated in the hands of a few, according to John Marchbank, general secretary of the National Union of Railwaymen of Great Britain, who spoke here last week.

W. GLENN ROBERTS.

City Probes Race Issue

Indianapolis Churches Lead Discussion of Improving Relationships

INDIANAPOLIS, IND., Feb. 23.—Indianapolis has just experienced one of the most significant periods of emphasis upon interracial and interfaith brotherhood in recent years. Apart from observances in numerous local churches, there were four important cooperative projects:

On Feb. 16 an all-day interracial institute had George E. Haynes of the Federal Council as guest speaker. Preparation for the institute included the work of a study committee headed by Ross Griffeth, professor in Butler University. The committee reported on all areas of the city's life in which racial minorities face problems of housing, health, education and employment. The report was the basis of group discussion. At one session 12 representatives of business, labor, education, government, church and social service discussed briefly the race situation in the city, each from his own point of view. A findings committee passed on to the church federation several suggestions. These included the formation of a community-wide interracial council and the study of ways to enlarge educational opportunities for Negroes.

On Sunday, Feb. 21, Catholics, Protestants and Jews united in a service addressed by Dr. A. L. Sachar, national director of the Hillel foundations, who brought a brilliant address on "The Promise of America." Rev. M. O. Robbins headed a church federation committee which arranged for the observance of "Guest Day" in a large number of churches on Feb. 14 and 21. Negroes, Japanese, Chinese and others were guests in some of the "Caucasian" churches and white citizens visited Negro churches. Mr. Robbins reports a hearty acceptance of the proposal. One hundred of the Protestant and Catholic clergy were also guests of the Indianapolis Hebrew Congregation on Feb. 23. Morning, luncheon and afternoon addresses were given by Dr. Abraham Cronbach of Hebrew Union Seminary of Cincinnati.

GEORGE WALKER BUCKNER, JR.

Three States Have Baptist Governors

The governor of Oklahoma, Robert S. Keer, is a Sunday school teacher in First Baptist Church, Oklahoma City. The governor of Georgia, Ellis Arnall, is a member of Central Baptist Church, Newman, Ga. The governor of Minnesota, Harold Stassen, also a Baptist, is president of the International Council of Religious Education.

Long Pastorate Comes to Close

Pittsburgh Minister and Father Served One Church 81 Years — Concern for Evangelism Growing

(Correspondence from Pittsburgh)

PITTSBURGH, Feb. 26.—Even a great city comes to have outstanding ministers to whom it looks for guidance. Last night William James Reid, who occupied that role in this capital of steel, died. For 81 years this man and his father led the First United Presbyterian Church of Pittsburgh, a record hardly likely to be equaled. The father became pastor during the Civil War. In 1900 William associated himself with his father in the pastorate and in 1902—41 years ago—assumed the pastorate. But more than longevity was associated with the name of this man. A graduate of Princeton Seminary, for 20 years he edited the denominational journal, the *United Presbyterian,* which is published here. He also served as the secretary of the Board of Administration of his denomination ever since it was established a dozen years ago. This morning his stone church stands empty on Fifth avenue, not far from the University of Pittsburgh. Who can sit on the throne of the Reids in Pittsburgh?

* * *

Christian Church Minister Enters Chaplaincy

Virgil L. Elliott is entering the service as a chaplain. He came to the Central Christian Church from Greensburg, Pa., six years ago. He took his seminary work at Yale and also has a degree from our own university. He goes to the Bedford naval radio station to serve as chaplain, the paper states.

* * *

Pastors Return To Evangelism

Our city ministers are turning with a new intensity toward the imperative of making Christians. It has been so easy to do everything except the main job, like a steel master doing everything except making steel. This week a widely advertised meeting is being set up to renew this emphasis. The adult division of the county Sunday school association, in conjunction with the commission on evangelism of the Pittsburgh council of churches, is bringing Clyde W. Meadows, minister of the King Street Church of the United Brethren, in Chambersburg, Pa., here as chief speaker. This is the first move in a vast pre-Easter campaign. Many feel that this is a good year for a revival of this lost art of the church. People are very serious. Now, when they feel their need of God, is the right hour.

* * *

Manpower Yields Sermon Topics

Marshall Muir, minister of the Bellefield Presbyterian Church, is a master in the creation of attractive sermon subjects. He is never sensational, but always interesting, with a delicate and fascinating discrimination. His large bulletin board this morning carries these themes: "One-Man Manpower," "One Man Bottlenecks," "Time, Time and a Half, Overtime." I'd like to hear these sermons. And they will be sermons, not lectures.

* * *

Church Organizations Are Unscrambling

We get rumors that the egg is about to be unscrambled, i.e., the attempt to create a "Christian council,' combining the federation of churches, the Sunday school association and other agencies. The former secretary, Dr. Roy Boaz, has resigned and has already accepted the college church pastorate at North Manchester, Ind. A federation of churches may emerge with new power. More about this later.

* * *

Church More Than Pays Off Debt

This is the time to pay off church debts. Our Mount Lebanon Methodist Church, having about 2,000 members, we understand, made an attempt to raise $50,000 and burn the mortgage. Three-year pledges of not less than $100 were sought. It was urged that people make $150 pledges as the uniform type, paying $50 a year. After a supper teams, each consisting of a man and a woman, went out. The result was that $78,000 was pledged. Now each contributor is asked to pay only about two-thirds of his pledge.

* * *

Swedish Lutheran Pastor Resigns

John E. Nelson, for the past dozen years minister of the Gustavus Adolphus Lutheran Church, has resigned to move to Norwich, Conn., where he will become pastor of the Salem Lutheran Church. Wilbert E. Benson of White Plains, N. Y., is to be his successor in Pittsburgh.

JOHN RAY EWERS.

Fridell Secretary of Baptist Board

Elmer A. Fridell, professor of homiletics and practical theology in the Berkeley (Calif.) Baptist Divinity School, has been elected to the secretaryship of the Baptist Foreign Missions Society left vacant by J. W. Decker, who has become the American secretary of the International Missionary Council. Dr. Fridell came to Berkeley in 1937 from the ministry of the First Baptist Church of Seattle. He expects to visit India and China as soon as possible after taking up his new duties in June.

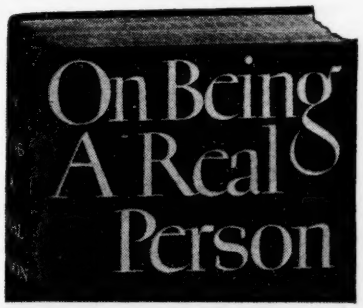
Says OWI 'Survey' of Camp Liquor was 'Whitewash'

Charging that the widely publicized survey showing no need for further controls on liquor available to troops in camps was "whitewash" the American Business Men's Research Foundation, 111 W. Jackson Blvd., Chicago, declares that no official survey was made and that what was published was a "neat job of verbal whitewashing of actual conditions prepared for the OWI by a well-known anit-prohibition magazine writer."

Pacifists Join Gandhi In Protest Fast

J. Homes Smith and Ralph Templin, former Methodist missionaries in India, who left that country two years ago by request of the authorities on account of their openly expressed sympathies with the Indian independence movement, started an eight-day fast in Washington on Feb. 23 as

OUT of twenty years' experience in dealing with the everyday personal problems of everyday men and women comes this book, rich in wisdom, insight and practical usefulness.



By HARRY EMERSON FOSDICK

"I have tried," writes Dr. Fosdick, "to set down what I have seen going on inside real people, have endeavored to describe their familiar mental and emotional maladies, their alibis and rationalizations, their handling of fear, anxiety, guilt and humiliation, and the positive resources from which I have seen help come. And I have pictured the readers of this book in terms of the many diverse individuals who have come to me for help. This book is altogether for them."

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The Lenten Book Par Excellence

The Man Christ Jesus

By JOHN KNOX, of the University of Chicago

Says *Frederick C. Grant:* "If there is one thing the original gospel was not, it is a metaphysical system cruising about in the air and looking for a landing, and finally deciding on Jesus of Nazareth as probably the best figure to exploit." Dr. Grant commends this book as being written by one who "is not satisfied with a merely metaphysical, theoretical, speculative view of Christ and the origins of Christianity." He praises *The Man Christ Jesus* as "a noble, beautiful, inspiring picture of the historical Jesus—an excellent antidote to the skepticism and pessimism of these days."

Other Comments on the Book

Walter M. Horton refers to the book as "that little classic, *The Man Christ Jesus,* the most theologically constructive utterance that has come from an American New Testament critic in our generation. . . . Knox's book renders a great service by allowing the face of the Master to appear clearly once more, in all its human simplicity and superhuman majesty."

"The book is reverent, free from any trace of dogmatism, and thoughtful." *Francis J. McConnell*

"A scholarly book which is fascinating, an encouraging book which is accurate." *Randolph Crump Miller*

"A most valuable contribution to literature in the field of Christology." *Paul B. Kern*

$1.00

Sermon Seeds for Lent

The Acts of the Apostles

H. E. LUCCOCK. Interpretations of more than 150 texts from *the* evangelistic book of the Bible. Some of the titles:

"Crucifixion by the Religious"
"Killing the Prince of Life"
"This Crooked Generation"
"Witnesses of the Resurrection"
"When Jesus 'Comes Alive'"
"The Obscured Jesus"—"The Way"
"Repent"—"The Upsetters"
"New Eyes for Old"
"The Open Door of Faith" $2.10

A Lenten Challenge

Religion and the World of Tomorrow

WALTER W. VAN KIRK. Lent this year should look toward the goal which Dr. Van Kirk sets as the one thing needful! if a just and durable peace is to follow the war. There must be *spiritual foundations* for the world of tomorrow. World brotherhood can be attained only if the hearts of men are renewed. This renewal and the creation of a sacrificial spirit which must precede world brotherhood must be fostered *now.* $1.50

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an expression of solidarity with Mr. Gandhi. Earlier in the day they picketed the British embassy in protest against the continued detention of the Indian leader and the refusal of the British government to reopen negotiations. They had previously been arrested with 21 others in New York for picketing the British consulate there. In a statement addressed to Lord Halifax, they said: "The world can no longer remain half slave and half free. Either the white man will set free his colored brothers in every part of the globe or he will lose this war for freedom . . . The step we take is a natural one since in India where we long resided we both made that close identification of ourselves with India's people and her struggles. It was because of that identification that we were asked by our mission board to leave India. Furthermore, we do not believe that any American has the right to apologize because of a bias for freedom."

War Prosperity Felt

Four Denominations Report Big Gains in Receipts for All Purposes

NEW YORK, Feb. 25.—Substantial increases in church contributions have been reported by four major Protestant denominations in the United States and Canada, Religious News Service reports.

The Northern Baptist Convention announced that cash receipts for its $600,000 World Emergency Fund are now $15,000 over the total amount, two months in advance of the April 30 deadline. A $700,000 fund will be inaugurated for the next fiscal year, beginning May 1, as well as a post-war rehabilitation fund of $1,000,000.

The board of administration of the United Brethren Church announced, at its recent annual session at Dayton, Ohio, that there has been a 21 per cent gain in the number of tithers and an increase of $838,839 in church contributions over the previous year, the total received for all purposes, local, national and foreign, being $6,306,349. The board agreed to complete the ministerial and pension endowment fund of $1,000,000, to conduct a $2,000,000 campaign for the support and improvement of four colleges sponsored by the denomination, and approved a war service budget of $50,000.

Contributions to the Missouri Lutheran Church exceeded the denomination's current budget by nearly $50,000, it was reported by Dr. John Behnken, the national president. The total budget for national and foreign work amounted to $1,900,000.

It was announced in Toronto that the United Church of Canada closed its financial year with combined missionary, educational and social service offerings of nearly $1,500,000, an increase of approximately $30,000 over the previous year's contributions. The church has virtually liquidated its accumulated deficit through a scheme by which subscribers bought government stamps and bonds for war purposes, then gave these certificates of indebtedness to the church, the amount to be paid to the church at maturity.

Lutheran to Give Beecher Lectures

Paul Ehrman Scherer, minister of the Holy Trinity Lutheran Church of New

York city, will give the Lyman Beecher lectures at Yale Divinity School this year on April 27-29. President James Sutherland Thompson of the University of Saskatchewan will give the Nathaniel William Taylor lecture and Francis Carr Stifler of the American Bible Society will deliver the alumni lecture. These are given the same week as the Beecher lectures.

Poling to Lecture In Britain

Daniel A. Poling has been granted an indefinite leave of absence from his church, the Baptist Temple of Philadelphia, to travel in Europe and elsewhere as president of Christian Endeavor. He expects to lecture in England.

Expect Big Participation In Day of Prayer

The committee which arranged the World's Day of Prayer for March 12 has had reason to expect a larger than usual participation throughout the country. Over 10,000 communities in the United States and Canada, to say nothing of those in 50 other countries of the world, were scheduled to observe the day, according to Miss Margaret Applegarth of the United Council of Church Women, 156 Fifth Avenue, New York.

Scots Protest Death Sentence of Negro

When a Negro soldier was sentenced to death by an American court martial in Glasgow recently, the weekly labor newspaper *Forward* sent a protest to President Roosevelt asking for commutation of sentence. The soldier was convicted of killing a Polish soldier in a brawl over a girl. Worldover Press reports that the death sentence has practically disappeared from Scotland and adds: "Rightly or wrongly, there is a feeling in the city that had he not been a Negro soldier, the man would not have been sentenced to be hung."

Pacifists Unite to Hold Conference

The sixth annual United Pacifist Conference was held Feb. 20-22 at Labor Temple, New York, and devoted itself to discussing "Problems of the War and Peace." Among the organizations participating were the Association of Catholic Conscientious Objectors, the Baptist Pacifist Fellowship, the Campaign for World Government, the Episcopal Pacifist Fellowship, the Fellowship of Reconciliation, the Jewish Peace Fellowship, the New Church Pacifist Fellowship, the New History Society, the Pacifist Teachers' League, the New York Society of Friends, the Rural Cooperative Community Conference, the War Resisters League and the Women's International League for Peace and Freedom.

British Churches Endorse Beveridge Report

The British Council of Churches, through its executive committee, recently endorsed the Beveridge report recommending a plan of social security for the whole nation "as being in accord with Christian principles . . . express(ing) a new sense of community and should be supported by all who believe that we are members one of another."

Labor Organizes for Postwar Period

The three principal branches of the American labor movement—the A. F. of L., the C.I.O. and the "Railway Brotherhoods"—have organized the American Labor Conference on International Affairs. The conference intends to study war and postwar problems from the point of view of organized labor in order to help formulate policies on which the American and the European labor movements can agree. Its address is 9 E. 46th St., New York.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children

The Cat People (RKO) *Melodrama.* Obsessed by legend of ancestral evil, Serbian girl wed to American is transformed by jealousy into panther. . . . Unique steps in photography and suggestion; directed with restraint and suspense. *Macabre, Poe-like, fantastic.* M

City Without Men (Col.) *Melodrama.* Criminals' wives living near prison bicker and plan "breaks." . . . Again the device of prisoners embittered because they can't enlist for Uncle Sam. Story amateurish, contrived, *maudlin.*

Dr. Gillespie's New Assistant (MGM) Three internes are tried out on cases to determine which shall become right-hand man to the old doctor (Lionel Barrymore), but the army seems to win. . . . Series wearing thin, with repetitious comic interludes and contrived incidents that strain for effect. *Of mild interest.* M, Y

Kid Dynamite (Mono.) *Comedy.* The East End Kids follow their fascist-like gang leader about, frequent poolrooms, are finally regenerated by military enlistment. . . . Youthful toughness made "smart," while patriotism remakes souls. Rowdy, self-conscious, *deplorable.*

No Place for a Lady (Col.) *Melodrama.* Detective solves murder despite bungling of girl reporter. . . . An oft-repeated plot, *trite, confused.*

The Siege of Leningrad (Artkino; commentary by Edward Murrow) *Documentary* showing civilians suffering, rallying to defense of homes, constructing lake road to obtain supplies; soldiers at defense posts, trying to hold front lines. . . . Remarkable in picture it gives of everyday activities, chosen to give vivid impression of what the siege was like—horror of cold, hunger and death; determination of defenders, etc. *Impressive, unspectacular, real.* M, Y

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, Commandos Strike at Dawn, Crossroads, For Me and My Gal, Fortress on the Volga, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Keeper of the Flame, Life Begins at 8:30, The Magnificent Ambersons, Moscow Strikes Back, Mr. V, Mrs. Miniver, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman.

3-10-43

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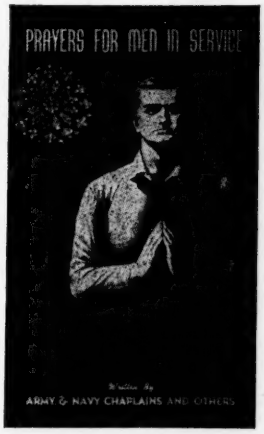

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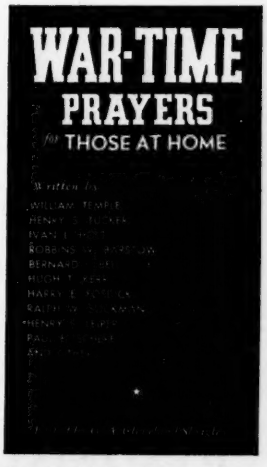

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KEY TO THE SYMBOLS SHOWN

Pictured here are the following Christian symbols:

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2. **The Good Shepherd**
3. **The Lamb of God—"*Agnus Dei*"**
4. **The Sanctus Spiritus**
5. **The Swastika (Oriental)**
6. **The Tau Cross**
7. **The Crux Ansata**
8. **The Greek Cross**
9. **The Anchor Cross**
10. **Monogram of Jesus Christ**

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176 pages. $2

The Author

Dr. Stafford approached the writing of this book with a rich and wide background in scholarly as well as religious activities. He is a Fellow of the Royal Geographical Society of England, and holds membership in various American societies of economics, statistical science and sociology. He is at present executive secretary of the Board of Pensions of The Methodist Church. For twenty years Dr. Stafford has spoken in Protestant churches in every part of the nation. But long before this he had begun a study of Christian antiquities in Great Britain and Ireland which led to the preparation of this work. In addition to articles and papers, he is the author of *Guide Marks on the Christian Way*, and *The Practice of His Presence.*

N.B. Your Bookstore will have a new large printing of this book shortly.

The Comments

"This book fills an important gap in religious literature as a study of the historic symbols of the Church from the standpoint of Evangelical Christianity . . . . a distinctive work."—*Religious Book Club Bulletin.*

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